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### THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

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(Continued from page 41.)

PUNS .- TWO SENSES OF THE SAME CHARACTER CONTINUED.

THAT there are in use in every locality great numbers of words which have no corresponding character, is a circumstance familiar to every student of Chinese. There is, as already remarked, a vulgar patois, (earth talk 土 部), which springs from the ground like weeds, there is a current colloquial, and there is besides a literary style; moreover the frontiers of these territories are as ill defined as the terminus of a rainbow and as difficult of determination as the boundary between Enough and Too much. All this is well known. There is another fact even more depressing.

Every one has seen the ivory balls in the production of which the Cantonese are so expert. To external appearance one of them seems to resemble a billiard ball, but upon examination it is found to have a small eye, through which may be seen another distinct and perfect ball within. This in turn, has also an opening through which may be dimly discerned a third ball, also with an aperture of its own, and so on. Each ball, in other words, is a hollow sphere, down to the last, which is solid. No wonder that upon first meeting with these toys, foreigners puzzled themselves, like King George with the apple dumpling, as to how the contents could possibly have been introduced. No wonder, too, that some of an inquisitive turn of mind, boiled the little globes in oil, to open therein the cunningly concealed seams at which they are joined. Such experiments, it is needless to say, proved a failure, for joint there was none, and all the requisite chiselling had been done through the little opening, with a dexterity which seemed like sleight of hand.

The ivory ball may represent to us the Chinese language as a whole, the inner spheres are its manifold styles and dialects, and in the 'deep interior' are lodged sundry little nodules to which we will, for a moment, direct our attention. In the first place there are provincial periphrases which may be termed nicknames. Thus:

A bald man is nicknamed Old Light, (老 亮);

A one eyed man is called Old Hall, (老殿;\*

A pock-marked man is called Old Sea, (老 梅);

A lame man is called Old Abundance, (老盛);

A humpback is called Old Harmony, (老 翕);

A hare-lip is called Old Phoenix, (老鼠;

One whose face is badly scarred, is called Old Beauty, (老 俊).

Appellations of this sort, like everything else Chinese, not improbably vary in different localities. In the next place, there are the trade brogues, called Shih-yü (市語), or Tiao-shih-yü (調市語), which are exemplifications of Talleyrand's maxim, that language is the instrument by which thought is concealed.

Here, for instance, are four sets of numerals, one preempted by the Brass and Pewter trade, another the prerogative of Curio dealers, a third the peculiar birthright of small dealers in fresh fruits, fish &c., and a fourth sacred to Barbers and blind Fortune tellers, (think of a dialect with a notice, None but Barbers admitted)!

1. Brass and Pewter dealer's numerals: (由中人共大天地

景洋洪).

2. Curios and second hand clothes dealer's numerals; (育到挑羅福拿現世吾哥).

3. Numerals of the dealers in fresh fruits, fresh fish &c., (搖柳 搜哨 歪 料壳 架 攪 勺).

4. Barber's and Fortune-teller's numerals: (柳月汪在中神仙張太君).

Only one or two characters seem to be common to any two of the lists. One of them confounds confusion by introducing the sound of the character five, in the place of nine. In one of these trade dialects the character for beans, Tou (豆) means great, for Ta (大)? the character meaning to wash, Hsi (洗) signifies small, for Hsiao (小) thus by a comparatively slight change in the sound, we have for 'great' Tou-ko-ti (豆 個 約), for 'small' Hsi-ko-ti (洗 個 約) &c.

This particular nickname (current in Tientsin) is said to have originated from a well known desperado (混星子) who lived many generations ago. He was one eyed, and was known as Old Hall, (老殿). His notoriety brought his name into use as a synonym for one eyed persons. The same explanation might perhaps be given of several other expressions of the same class. The phenomenon is a curious one.

Whoever has curiosity enough to investigate these secret dialects, will find in them, as in other forms of Chinese speech, unity in variety and variety in unity. There is no certainty that the brogue of a particular trade, which is current in Peking, will be equally current in Si-ngan-fu, yet it may be so. The Fortune-teller, for example, who instructs his pupil in the mysteries of the craft, and introduces him to the circle of his own acquaintance, must also teach him the secret dialect of the guild. This becomes his pass-word, and counter-sign without which he can not get on. Each business and trade thus comes to be a kind of free-masonry.

It is related that a person who had once been employed by a clothing firm, afterward gained a button and became an official. Entering a clothing shop in a distant city to make purchases, he heard two employees speak of him (in the trade-brogue) in a highly disrespectful manner. Throwing off his official habiliments, he proceeded to punish the astonished culprits with his fists, in an exemplary manner. Young telegraphic operators in Western lands, rapping out messages to each other, upon hotel coffee-cups, have been known to encounter a similar discomfiture. In almost any country but China, the 'code' of such dialects would not long remain a secret. Some enterprising 'reporter' would ferret out the whole mystery, and work it up into a sensational novel. In China there are no reporters and no sensational novels and the dialectic phenomena go on from age to age without notice or inquiry.

Once more, there is the dialect of the lower and 'dangerous classes,' which is probably to be found in all languages. Every reader will recall in Victor Hugo's Les Miserables' the Copious examples of the 'argol' of the Paris street gamins and gutter snipes, as well as those of a like character in Dickens 'Oliver Twist.' These expressions can be easily matched in Chinese, where they are sometimes vaguely called Tiao k'an (調坎) a term often applied also to other forms of expression of a different sort. Here are a few samples, out of hundreds, or very likely thousands which might be collected. Pig=Black-runner (黑色) Horse=Swift-foot (快日). Donkey=Devil (鬼子)\* and Donkey's flesh is called devil's meat.

This nickname is said to be founded upon one of those singular observations of which the Chinese are so fond. It is proverbial that when a horse meets a specter, he starts with terror, (馬見鬼。直了眼)。 An ass, however, is alleged to have no fear of goblins, but seems rather pleased to meet them—hence it is a logical inference that a donkey is himself a devil.

Drinking tea=Knowing the pool (知 渔). Wine=Four and Five (四 五 子), i.e. Nine, Chiu (九) q.d. Chiu (酒) Wine.\*

Here is a snatch of dialogue between two thieves—the one who asks the questions is below, he who answers is on a roof prospecting for a burglary:

Qu. 'Is there any water?' (有水沒有水), i.e. any chance

for plunder?

Ans. 'Yes,' (有).

Qu. Is it sweet water?'(水甜不甜), i.e. is the prospect good? Ans. 'Yes,'(甜).

Qu. 'Are there any fish?' (有 魚 沒 有 魚), i.e. Is there certainly booty?

Ans. There is *mien* fish' (有 無 無), (a slippery fish, without scales); *i.e.* The prospect is not good after all.

Qu. 'Shall we throw the hook, or not?' (的不動) i.e. Shall we try?

Ans. 'They won't bite.' (不上钩), i.e. it is of no use, or had the reverse been the case.

Ans. 'There is K'uai-tzu fish'-easy to catch.

From this oblique use of the terms of the piscatorial art to denote burglary, has arisen the current saying; 'Where there is an abundance of water, there are sure to be plenty of fish—the only fear is lest one can not get a bite, (水大無多只怕不上鈎), i.e. in a fine large mansion there is sure to be sufficient plunder—if only it can be had.†

# 北京虚子恨人心。羣立街頭恐嚇人。口中調坎人難懂。可惜今無嘴巴陳。

'The odious Peking Blackguards on the street,'
'Collect in swarms and bully all they meet,'
'The brogue they talk is understood by none—
'Alas! whereever is that mouth-beating Chien?'

So also in some regions—as in Honan—a millionaire is obliquely called 'Old Grasshead,' on the truly Chinese ground that the character Wan 萬 ten thousand, (q.d. Wan-kuan-chia-ts'ai 萬 實 家助) has the grass radical on the top—a characteristic which it shares, however, with some hundreds of other characters. The local dialect of Peking is expecially prolific in these tortaous modes of speech, which are frequently collected in little pamphlets and are hawked on the street. There is a tradition of a magistrate named Ch'en who was in the habit of promptly punishing any person caught using such secret dialects by beating on the mouth, (打嘴巴). Hence the following verses:

<sup>†</sup> The enterprising (but prudent) Reader must not undertake merely on the strength of such a hint as the above concering the piscatorial nature of the rogue's dialect, to hold communication by means of it with a band of bona fide Chinese thieves. His fishing phraseology is not the true thieve's 'argol' (although often so represented) but only a species of counterfeit adroitly put as it were on the market to mislead the honest inquirer.

The use of this kind of speech, in presence of a third party who can not comprehend it, is considered by the latter a sufficient provocation for at least mild reviling (笑寫) of which the following expression is a sample; 'Men have their language, and beasts have theirs, (人有人言歌有獸語)—q.d. it is true I do not understand you, but it is because you are Beasts! Such conversation is called, 'a dove that has no eyes—blind cooing.' (沒服的鴿子,瞎呱呱) used of persons whose language is unintelligible to bystanders, and also of extravagant talk, lies, (瞎話) &c.

The fact that the conversation is intelligible and above board, may be indicated by the saying; 'Breaking down the partition, and speaking plain language,' (打破了壁子說亮話), where however the term 'partition' Pi-tzu (壁子) is by some regarded as a pun for Pi-tzu (鼻子) the 'nose,' q.d. 'Break his nose off, and it will let daylight into his talk.' (打破了鼻子,說亮話).

This far too extended preface is intended (大題小作) merely to introduce one or two poor little proverbial puns, based upon these secret phrases (私語).

Every foreigner in China is, by painful experience, aware that whenever Chinese 'commit matrimony,' a band of depraved persons 'blow music' during the whole night. At the 'third watch' these wretches are fed with a meal composed of a kind of vermicelli (麵湯). Now in the 'shady language' (隱語) of the musicans, to eat is called 'getting a root,' (安了根) hence—for this secret seems to have leaked out, as everything in China which concerns eating must eventually do—the saying, 'A musician eating vermicelli—he has the root,' (吹鼓手吃面湯,安了根了) is used generally of anything that is fixed and certain (有了根).

Our next example is of a pun, not upon two meanings of the same word, but upon a phrase, and a sound without any meaning. 'An old lady calling the cat—hua hua,' (老太太四貓花花的). This is the sound by which cats are summoned. Used to suggest that anything is variegated or flowery in appearance, (花的).

The expression Ti-ti-ku-ku 笛 笛 呱呱 is a repetitious colloquialism used to signify indecision, like our dilly-dally, shilly-shally &c. From its resemblance to the cooing made by chickens when confined, we have the following choice paranomasia: 'A musician carrying in his arms a cock, nothing but Ti-ti-ku-ku' (吹鼓手抱及雞笛呱呱). Used of one who does not know his own mind.

Somewhat similar is the play on a mere sound in the folloming: 'A hare-lipped mouth blowing out a lamp, puff, puff,' (豁子嘴吹燈飛飛飛). His inability to produce anything but

the feeble sound of fei, fei, fei, suggests the case of one who is given to finding fault, always crying 'Wrong, wrong, wrong!' (非 非 非).

Here is another example of the same; 'Two hare lips quarrelling, let neither upbraid the other' (兩個豁嘴打架, 肥也別弗肥. The mother-in-law, and daughter-in-law are suppose to be each hare-lipped. The latter is in the outer room, raking out the ashes; when the former from the inner room calls out; 'Who is raking out the ashes?' (誰 掏 灰), But as persons with this defect can not pronounce the characters Shui-t'ao-hui, the sounds as heard, are simply: Fei-t'ao-fei (肥 掏 飛). The daughter-in-law replies: 'I am raking out the ashes,' (我 掏 灰) but as she is unable to pronounce properly the words Wo-tao-hui, all that her mother-in-law hears is Hui-t'ao-fei (火 掏 飛) q.d. 'the fire is raking out the ashes.' Upon this the mother-in-law becomes angry, and cries; 'Why do you mock my defect?' The daughter replies; 'We are both in the same conditions neither of us should upbraid the other,' Shui-yeh-pieh-shuo-shui (誰 也 別 說 誰) or, in the dialect of the hare-lipped, Fei-neh-piehfo-fei (肥也别弗肥). These words are used by a third person, to the parties to a quarrel, each of whom is in the wrong. You are a brace of quarrelling hare-lips, let neither complain of the other.'

Puns in which one word is used to suggest another word of the same sound. This class of puns is much larger than those which depend merely upon different meanings of the same word. It is one of the curiosities of the Chinese spoken language, that even in places which are separated by but a slight distance, its pronunciation varies in the most essential points. To an instance of this, in in the tones as heard in Tientsin and at Peking, reference has been already made. No less marked are the changes in other particulars. The initial vowel sounds of Pekingese, cease to be initial at Tientsin, for, as in most other parts of North China except those immediately about the capital, they are preceded by a nasal twang. Characters which in Pekingese are sounded cha and ch'a, become in Tientsin tsa and tz'a. But as this metathesis is a uniform one, it can be condoned. When, however, we reach sounds as shoa, shih &c. we strike, what Robert Hall declared Dr. Gill's writings to be, 'A continent of mud.' Many of the sounds of this class are shortened into sao, or degraded to a sibilant shi, yet there are numerous exceptions. It is to this dialectic elegance that we owe the following. A Tientsin man, of whom we have heard before, bought a female red-necked bird, ignorant of the circumstance that the female has no gift of utterance. When his friends pressed him to know if she had not yet emitted any sound, he merely replied; mei sao 沒有時, the Tientsin pronunciation of shao (哨) to whistle. Hence

the saying; 'Yao-mi's female red neck, it would not whistle,' (姚四的母紅脖沒有哨). Said of persons without shame, q.d. mei sao (沒臊).

The following example combines a borrowed sound, and a borrowed meaning: 'A mid-winter turnip, [i.e. in the third period of nine days after the winter solstice] the heart is frozen,' (三九的蘿蔔凍了心). Met. affected in heart, (動了心).

Punning devices to give oblique expression to numerals are very frequent: 'A blind man thrumming a lute—eight tunes,' (瞎子彈絃子,八枝兒), i.e. Eight hundred, Pa-pai, (八百). 'The Hai Lan flower—drops its petals,' (海藍花掉辮兒), i.e. Fifteen hundred cash Tiao-pan (吊半兒).

'Li Ts'ui Lien's death-by hanging,' (李 翠 蓮 死, - 吊). This is an allusion to a celebrated woman of the Tang Dynasty, who lived in the District of Teng Hua Hsien in Shansi. She is represented to have been very devout, and became, in fact, a pattern of Buddhist good works. Her husband, however, did not approve of her proceedings, and exerted every effort to persuade her to give up her pious practices, but in vain. After a 'domestic unpleastness' of unusual violence, Li Tsui Lien hung herself, and thus became immortal as a martyr. The Buddhist priests have a book which bears her name, called the Tsui Lien Pao Chuan (製 董 審 卷) setting forth her merits in abandoning her husband and her children, and devoting herself to a life of piety. This book is often chanted at the Buddhist masses known as Ta-chiao (打 離), which are largely patronized by women. The opening verses relate the determination of Tsui Lien to fast, her husband's arguments against it and her reply.

The fame of Ts'ui Lien is not confined to the Buddhists, but her story has been made the basis of theatricals, in which are intermingled a great variety of legends grouped together on no other principle than that of producing the greatest possible dramatic effect. The tale of Li Ts'ui Lien has not however stopped even here, but has filtered downward into the nonsense rhymes of Chinese children. The first lines of the Buddhist book referred to, are as follows:

## 李翠蓮、要吃齋、他丈夫、勸他開。

'The vow of rigid fasting—
'T was Li Ts'ui Lien would take it;
Her husband kept exhorting her
To give it up, and break it.'

These words are parodied in the children's verses, as follows:

李翠蓮、要吃秤砣、他丈夫、怕他噎着。李翠蓮、要吃辣角、他丈夫、怕他辣着。

'Mrs. Li Ts'ui Lien was inflexibly bent On eating a steelyard-weight, Her husband, however, refused to consent, For fear she should strangulate.'

'Madame Li Ts'ui Lien she then set a plan For eating red-peppers, afloat Which her husband forbade—like a sensible man, As he knew they would blister her throat!'

The words Li T'sui Lien's death, in the saying above cited, are employed to suggest the other two characters, in the sense of 'one

string of cash,' (一品).

'Huang Mao's theatrical play—three hangings,' (黃毛兒的戲 三 吊). Huang Mao (Yellow Hair) was an actor who was noted for his skill in a certain play, of which the plot was as follows, a typical Chinese mother-in-law treats her daughter-in-law so cruelly, that the latter meditates hanging herself to end her woes. According to Chinese theory the spirits (kuci (a)) of those who meet with any violent death (檔 死) are obliged to haunt the spot where the death occurred until they can obtain a substitute, (替身). This takes place only when some one else has died in the same place and in the same manner, after which the first spirit is released, and the second takes its place. Not only so but the first spirit is gifted with the dangerous power of evil suggestion, so that if once its advice gains admittance to the mind, the deluded person is absolutely certain to commit suicide. This accounts for the uninterrupted succession of this class of phenomena. Now this daughter-in-law hung herself near a window and it chanced that about that time a thief arrived to plunder the premises, intending to enter by that window. Finding a dead body blocking the way, he thrusts in his sword, and cuts it down. Now the spirits of the deceased are able not only to suggest suicide to others, but strange as it may appear, to commit suicide on other people. Else how is to be explained the fact, that spirit Number One, who was watching the dangling body, finding it suddenly and inexplicably cut down, at once tied it up again. It was now the thief's turn to be surprised, but he once more severed the rope, whereupon the astonished spirit again tied the woman up. The next time the thief untied the rope and pulled it out of the window, which checkmated the spirit within, who however now ascertaining he cause of his annoyance leaped out and engaged in battle with the thief. This combat lasted until day-break, when the spirit was obliged to retire, leaving the thief badly wounded. The daughter-in-law, thus thrice hung (三吊) was rescued after all; and the mother-in-law was cured of her harshness. 'All's well that ends well.' The saving as quoted, means three thousand cash, (三 吊).

'The little boat that waits on a steamship—a sampan' (火輪船上的划子,三板兒), used for three hundred cash, (三百).

It is evident that, this saying must be of recent origin.

Proverbs of the sort are doubtless sprouting every day.

The Chinese memory is ideally tenacious of anything relating to cash. In the third year of Hsien Feng 1853 the disturbed state of the Empire necessitated levies of troops. The Salt Commissioner at Tientsin enlisted certain 'Braves,' who were paid four hundred cash a day—the wages of skilled mechanics. Hence, to this day, at that place to say 'The Salt Commissioners troops,' means four

hundred cash (鹽道衙門當勇,四百錢).

That every one should contribute to the expenses of the weddings and funerals in the families of his relatives and friends, is in China one of those social postulates which were apparently fixed at the time of the advent of 'the first families.' The wish to seem generous, and at the same time not to be too lavish with one's money, has, perhaps, led to the custom of frequently calling a contribution four times as much as it is—a thousand cash is regarded as a suitable 'share'—i.e. 250 cash. Hence to say 'I will give you one share,' (給你個分子錢), means, I will give you 250 cash. 'I will give you one hand's cash,' (給你個把算錢), not a handful, but as many as there are fingers on one hand, meaning five, fifty, five hundred, five thousand, &c.

'Two Sisters catching locusts-pressing with both hands,'

(兩姐妹撲螞蚱,對搗), i.e. a double five (對五),=ten.

'The aged hump-back picks up a cash,' (老頭子毛腰,

拾大錢), i.e. ten large cash, (十大錢).

In China a monkey often goes by the nickname of Sa-rh, as we call a rabbit Bunny, or a parrot Poll. The character denoting three, San (三) is often colloquially pronounced Sa. By the aid of these presuppositions the significance of the following expression, becomes darkly visible; (猴兒拉馬,三兒油). The monkey is supposed to be leading a horse, after the latter has been ridden hard, this is called Liu-ma (溫馬). The three final characters are intended to be pronounced Sa-rh-liu, and give a dim hint of a sum of money. On hearing a person say: 'a monkey leading a horse,' one must supply the predicate 'three six,' Sa-liu (三,六) which means six and thirty cash.

Another equally unintelligible method of indicating a sum of money is by an oblique expression, which, while to an outsider conveying no meaning whatever, to the initiated at once suggests the amount meant. The Chinese have a series of signs—resembling a deaf-and-dumb alphabet, to denote numbers. From one to five

are naturally indicated by the fingers of one hand held up. The fingers of the whole hand bent signify six, the thumb and the two nearest fingers denote seven, the thumb and fore-finger opened out (to represent the Pa (A) character upside down) mean eight, while the forefinger bent stands for nine. If the amount to be named is two, two hundred, two thousand &c., and the parties do not wish to let bystanders know the sum, they perhaps say (掩眼環) i.e. 'An eye-gouge.' This not too perspicuous phrase means that as in digging out eyes, two fingers would be extended (one for each eye) the hearer is to understand that two fingers are held out to show the sum which is therefore two hundred cash! The same information is conveyed with equal obscurity, by the expression, 'One hundred Fish,' (一百 質). Here the person addressed must be aware that the reference is to the picture of a fish on a wall. Now the saying runs: 'A fish on a wall has but one eye,' (牆上的無一隻眼), that is, a fish can not be depicted on the Chinese plan upon a flat surface so as to show both eyes. Hence the expression may be used to denote a person with only one eye, or it may signify (as here) there is another eye only it is not in sight. An hundred fish (on an hundred walls) would have an hundred eyes, therefore to mention 'an hundred fish' would appear to hint at an hundred cash, which would also have 'an hundred eyes.' But the fish have another hundred eyes on the other side (of the wall), hence the true and secret reference is to another hundred cash—to wit two hundred cash!

The Chinese, as is well known, pay great attention, not only to one's age, but to his rank in his own family as first, second, &c. Luo I (老一) No. 1, Luo Erh (老二) No. 2, &c., following the surname, form a convenient style of appellation in general use.\* Such titles could not escape running the gauntlet of puns. 'A Stone of antiquity—an old mountain,' (多年的石頭老山). This is another of those puns which are peculiar to one dialect; it would pass current only where (as at Tientsin) Shan (III) is pronounced san. Hence for No. three (老 三).

Th's habit of designating individuals simply by a number, leads to perpetual uncertainties as to the person meant. When a reading man is dubbed Son Usien Sheng (四 先生) merely because he happens to be the fourth in the family, and when every woman who has married a number four, is called Sau Sao (四 嫂) confusion is inevitable. "If the man is well disposed, as you say," said the writer to a visitor, "why does he never come to see us?" To this inquiry the only reply was the fingers of one hand held up in a mysterious but significant manner, but without a word. To a foreigner, such a deaf mute sign would convey absolutely no meaning, but a Chinese understands at once that something was wrong between the person in question, and a man who was number four (老四).

"An ancient temple—old monastery," (多年的古廟,老寺), for Lao Szu (老四) No. 4. So also Miao-shang-miao (廟上廟) is used to suggest Ssu-ssu (寺寺 q.d. 四四) i.e. aged 44. "A woman the companion of more than half one's life—an old wife," (多半世的婦人,老妻), for Lao Ch'i (老七) No. 7. 'The ancient product of Shao Hsing Fu, old wine," (多年的紹興,老酒) for Lao Chiu (老九) No. 9.

The characters meaning 'face' (lien 脸 and mien 面) in the sense of self-respect, are common subjects of puns, of which some have been already cited. Here is another: 'When the seller of prune pudding has nothing left but the prunes, he has lost his flour,' (賣 切糕的淨騰了審,沒新), for Mei-mien (沒面) no face.

The character designating Right, or Reason, Li (理) which is always upon every Chinaman's lips, (however wrong or unreasonable

he may be) is a target for many puns.

'Both hands full of birth-day sweetmeats—he has a gift, (兩手捧壽桃,有禮). Of one in the right, Yiu-li (有理). Quite the reverse is the following: 'The Sect of White Clothes' drinking wine—disobeying the rules,' (白衣道喝酒,反禮了), of one who violates the right, Fan-li (反理).

'It is better to be strong on the outside, then strong on the inside,' (裏壯不如表壯) i.e. it is better to be able to carry one's point that to be in the right—in an ironical sense 'might makes

right,' (理 壯 不 如 表 壯).

'Wearing a wadded garment with the wadding ripped out—no inside,' (拆了棉花去穿大褂,沒有裹) i.e. altogether in the wrong, (沒有理).

'Like the cloth that wraps one's feet—each side is inside' (屬包脚布的,反正都是裏). Of one who under all circumstances makes himself appear to be in the right, (反正都是理).

The Chinese tendency to deceit gives rise to sundry plays upon the Huang (武) character.

<sup>\*\*</sup>This is a famous Sect, the members of which are called Tsai-li (在禮), also written (在裡). Their rules forbid smoking both of opium and tobacco and wine drinking. They are ostensibly a Total Abstinence Society, and flourish especially at Tientsin, notwithstanding the fact that they have been rigorously suppressed by the authorities, by whom they are regarded with extreme suspicion. Their singular costume—which is that of mourning—has excited general ridicule. They are said to have been once known generally by the name quoted above in the proverb, Pai I Tao, or Sect of the White Clothes, but this gave occasion to the profane to ridicule them with the nickname of Pai-i-pa-tao, (白尾把道) or Sect of the White Tail, in allusion to the white cord braided into their cues. The term Tsai-li was therefore substituted. It is in allusion to their dress that another proverb runs: 'lie who joins the White Clothes Sect wears mourning although his father is not dead,' (入了白衣道,不死老

'The melon exposed to the sun—more than half yellow,' (向太陽的甜瓜黃了一半了), half false, (荒了一半).

'A lama's cap—half yellow,' (喇嘛的帽子, 黃了一半) same as the last.

'Vegetable leaves grown in the sun—yellow,' (太陽地的菜子黃了) same.

The chronic want of cash often comes to light.

'A hump-back's garment—short in front,' (鍋 腰 裁 粒 子 前 短). i.e. short of money (錢 短).

'A hump-back climbing a mountain—tight in front' (鍋 展上

山 前 緊). q.d. (錢 緊).

"Going south at noon—no shadow in front," (經天晌午朝 南走沒有前影). i.e. not a trace of any money, (沒有錢影). The character signifying to meditate, hope, or expect, receives

its full share of attention.

'Making rope at midnight—one's thoughts are on hemp' (年夜打繩子想蔣了). i.e. what are you thinking about? (想麼).

'A soldier hallooing the street—no rations,' (當兵的四街沒

的了. q.d. no expectations (沒想了).

'A Cantonese discharging a fire-cracker—a fine sound,' (洋量子放炮好嚮頭). Of one whose hopes are on too grand a scale, (好想頭).

'An iron fire-cracker—makes no sound,' (鐵炮響不開).

i.e. can not think it out, (想 不 開).

'Water in the back boiler—no sound of boiling,' (後鍋裏的秋,響不開). In some tea-shops there are double boilers, but the water in the rear one is too far from the fire to boil. Used of unfounded anticipation, (想不開).

'The old villager who does not understand rams-horn fire-crackers—the sound goes up to heaven' (莊家老兒不認羊角炮響到天上去了). In this form of fireworks one explosion takes place on the ground, and one high in the air. Used like the last.

'You are only half the proper amount of gunpowder—no sound—(你是火藥短一半,沒響頭了), i.e. having no hopes

(沙相面了)

'You are a fowling piece exchanged for fireworks—the sound louder than before,' (你是鳥焓換砲,響頭越發大了). i.e. one's hopes wilder than ever, (想頭越發大了).

'Allowing the duck to escape, and then trying to seize the goose,' (現 放着 鴨子不拿,要拿鵝). Of one who refuses an opportunity for gain, in order to practice extortion, (拿訛).

When a knob grows on a duck's head, it must be a goose's head,' (鸭子頭上長疙疸,是個頭鴉), i.e. a chief extortioner (說頭).

'Elegant drawings! They should be pasted on a southern wall!' (好書貼在南墙上). Said in derision of one who thinks whatever he says is right; q.d. fine talk (好話).

'A tiger turning his body—no neck,' (老 虎 大 轉 身, 沒 有 脖 兒). The tiger is supposed to have no neck, and is hence obliged to turn his whole body. Met. of one who can not refuse a request (however unwilling to comply)—(沒 有 駁 兒).

'He is a sea-crab—huge nippers' (他也 算是海螃瓣, 大夾兒); although at present young and crude, he is not to be lightly esteemed, since he belongs to an important family, (大家).

'One whose whole body is covered with boils, is an individual with much matter,' (渾身生瘡,你是個膿人). This is said sarcastically, with reference to one who pretends to universal accomplishments; 'truly you are an able fellow,' (你是個能人).

'A chicken's bill pecking at a glass bottle—one is jointed, the other slippery,'(雞嘴珠琉璃瓶子,又尖叉滑). Met. of one who is crafty and deceitful, (叉奸叉滑).

'Chicken feathers tied on a flag-staff—what a large dustbrush!' (族杆上綁雞毛,好大撣子). Met. of a person of great courage, (好大膽子).

In Western languages proper names offer a wide field for puns. Who has not heard, for example, of 'the shortest man in the Bible'—Knee High Miah, or of his still more successful competitor, Bildad the Shoe Height? Similar plays on names are sometimes—though apparently not with great frequency—met with in China. Thus:—

'The general of Liang Shan. Wu-yung,'(梁山的軍師吳用). Met. useless, (無用).

'The local god\* falling into the river—a wet divinity,' (土地爺掉在河票,濕神), i.e. out of spirits,(失神).

'No matter, how long you talk, it will be only a porpoise—white feet,' (就了半天算是江猪,白蹄). This fish is believed to have 'white hoofs and claws.' Met. of useless asking, &c. (白頸).

'Eating too much fat—nauseated,'(吃了單了,腻咧). Met. of one who is disturbed because matters do not go right, (遊了).

'The whole ones all sold—nothing left but dust,'(整的賣完了, 净剩下末末了). Of one who has no employment, and is at leisure to roam about where he likes, (閑行獎獎).

<sup>\*</sup> In Mencius (Bk. I. Pt. II. XV. I). occurs the expression; 'What the barbarians want is my territry,' the last two words being represented by the four characters Wu-t'u-ti-yeh, (吾土地地). These characters are often seen over the entrance to the temple to the local god, where they are by easy pun appropriated to the divinity himself, signifying: 'I am T'u Ti.'

'Searching through the street for chicken feathers to make a duster,' (滿 街 上 找 雞 毛, 凑 撣 子). Met. of those who gather courage by collecting numbers, (秦 胆 子).

'Boiling water poured on your head—let us see how you will endure such an irrigation,' (開水從頭倒,看你經濟不經濟). Met. 'Let us see if you are worth associating with,' (經交).

'The nephew lighting a lantern to give light to his uncle,'

(外 甥 打 燈 籠 照 員). i.e. the same as before, (照 舊).

'An ear of Indian maize, carried in the girdle—not gnawed,' (玉 米 棒 子, 搋 在 腰 裏, 不啃)—of one who is unwilling,' (不肯).

'Twenty-five ounces of silver—half a packet,' (二十五兩,

半對). Used of one who is half insane, (半瘋).

'A camel on the house-top—a tall beast,' (駱駝上房,高獸). Used of great age, (高壽).

'The tailor who has no food to eat—pawns his needle,'(裁 缝 有 飯吃,當針). Used of anything certainly true,(當 填).

'The old man from the country, who has never seen bean-curd strips—wilted sprouts,' (莊家人不認的豆腐絲篇爭). This is one of the numerous sayings, in which a colloquial meaning rules a pun. The character yen (當 or nien) signifes old and wilted, as vegetables. It is also used to denote anything which is half concealed and which does not emerge into light for a long time. The villager is supposed to see bean-curd (which is a thick substance like unpressed cheese) cut into the strips called Tou-fu-ssu (豆腐絲) and to mistake it for old and wilted sea-weed sprouts. This phrase is employed to suggest another, viz; Nien-sun or Nien-hsün (壽損) which means secret injury. Thus one person makes a depreciatory remark at the expense of another the full meaning of which is not at once obvious. When its full force strikes the bearer, he exclaims; 'It was the old countryman who had never seen bean-curd strips.' i.e. he meant concealed mischief (蔫損).

'A bitter herb in a drug-shop—see your little thistle,' (药舖的 苦菜, 看你這小顏兒). Thistles, as occurring in the Chinese pharmocopeia are of two varieties, the large and the small. The latter are here mentioned, to suggest a word signifying capacity, talent, Chi (伐); that is to say; 'what contemptible abilities are yours' (你這个小伎兒).

'Matching the fractures in a broken bone,' (打折了骨頭要對义). Bringing ends together to unite them is spoken of to suggest the idea of tracing out an error (對差), as in accounts. Used of any circnmstances in which differences are adjusted.

'Small onions mixed with bean-curd—very blue and very white,' (小葱子拌豆腐,青青白白). The onions are of an azure blue, while the bean-curd is (a dirty) white. Used of anything which is entirely lucid, (清白).

'Lying on ones back, and working on an image—dexterous drawing' (仰入脚兒要塑神,巧畫), i.e. apt words, (巧話).

'The jar containing pickled bean-curd—it has no bamboo frame,' (醬豆腐罈子沒有定子). Jars which are exported from the south of China, generally have a loose basket-work frame of bamboo called a *Lao* (差). Those which are used to hold only pickled bean-curd have no such frame. The saying is used like the last to indicate one who has no resources, (沒有客子).

'Old Mrs. Mêng going to see her daughter—in a bad way,' (孟奶奶看闺女,爛了). This woman's daughter had an ulcer, which passed into the malignant form. When the mother returned from her visit, on being asked how her daughter was she compendiously replied, Lan-la (爛了) 'Broken, i.e. the ulcer was running. Used of any-thing which is in a cendition of confusion, (亂了) or of fruit &c., which is rotten, (爛了).

'An old lady spreading out the cards—and winning' (老 太 太 銷 牌, 獲 了). The term Hu (獲) is used of cards or dominoes which match those laid down, thus winning. The saying is employed of one who is in extreme distress, as it were scorched, burnt black, (拗 了).

"Wadding a double garment—stitching and quilting," (夾 襖 緒 棉 花, 勾 引). The robe is first sewed at the edges, (勾) and then the cotton lining can be quilted, (引). Used of any temptation to evil, (排引).

'The King of Corea—an outside province,' (高 麗 國 的 王 子, 外 省), that is, a nephew on the wife's side, (外 甥).

'Do not put salt with a boat-load of pickled fish,' (献 無 船, 莫 打 鹽), i.e. 'Do not speak' (莫 打 言).

'When you cook food in the briny fluid of bean-curd, you need not use salt' (豆腐油作菜,不用鹽), that is, 'There is no need of words' (不用言).

'A little knife stuck in the side, but not cutting the heart,' (小刀子插到肋窩裏,並不割心). Of anything not 'laid to heart.' (不擱心).

'The wood pecker flies to the top of the flag-staff, thinking to sit on a tall peg' (敌喀牡子飛到旗杆頂上想坐高橛). Of one who hopes to enjoy a high position, (坐高箭).

"There is said to be no more oil, but there remains this lamp," (只就無油,還有這一燈. This is an expression used by a person in a passion, who dismisses his opponent with these words, accompanied with a gesture to correspond—that is, there remains this one kick, (有這一路).

'The Fourth Assistant Magistrate is still a higher dignitary than the Second Assistant Magistrate, since he has two teeth more,' (四 衙 却 比 二 衙 大, 四 衙 比 二 衙 多 爾 牙). This jend' esprit is based upon a pun on the ya (衙 牙) characters. Erh-ya, San-ya, and Ssu-ya, Second, Third and Fourth Assistant, are terms denoting subordinates who relieve the District Magistrate of some the

unimportant cases within his jurisdiction.

A three year old Mohammedan—a small 'Pa-erh,' (三歲的 回 回, 小爸兒). The Mohammedans are styled Pa-erh, (from a word of their own tongue) as an appendage to the name, Chang Pa-erh, Ma Pa-erh, &c. [In the case of those named Wang where the combination would be singularly infelicitous, another character is inserted, as Wang Ta Pa Erh, &c.] The expression signifies a small handful of anything, (小 把 兒).

A broken tea-pot in a hospital—both poor and trickling,' (養病堂裏的破茶壺, 叉窮叉滴答). The expression Ti-ta (滴答) is used of anything always dripping, as the eaves of a house, &c. It is intended to suggest the phrase Ti-ta (低答) which signifies very poor and inferior. Barbers and other 'low crafts'

are called Ti-tu-shou-i (低答手藝).

'Do not steam bread—put forth your best efforts,'(別燕饅頭, 爭口氣). The expression *Cheng-kou-cki* is commonly used of quarrels and disputes. Here, however, it is employed in the sense of being stirred to rivalry, as for instance, when one is struggling to learn, and though discouraged by some one who declares that the effort is a mere waste of time, determines to succeed; this might be called *Cheng-kou-cki*. The first clause is affixed only for the sake of the pun in the character *Cheng* 'to steam.'

'New cards—two candles—gambling on credit, but the keeper of the establishment must first be paid,' (新牌,兩支蠟,賒賭現地頭). Cards, dominoes, &c., are called Pai (牌). The supposition is that the players have a new set of these, and a pair of candles. Most people who gamble do so on 'the credit system,' each person keeping a record of his gains and losses without paying at the time any money. But the percentage on the stakes, due to the keeper of the gambling house (賭博場), say three cash in every hundred played for, must be paid in ready money. This is called

'taking the fee' (抽 頭). The whole expression signifies only that anything—as for example a theatrical play—is newly arranged, (新 牌), or in the language of the stage cast.

'A barber's carrying pole is neither long nor round,' (剃頭的 /扁担,長元不了). Met. of an enterprise which can not last'

(長遠不了).

'Military Yamens have no cangue,' (武職的衙門沒有枷) Martial punishments being so much more severe than civil ones, there is no place for the wooden collar. Of one with no home (沒有家).

'You two are red peppers and anise-seed—two flavors,, (你兩個是花椒大料二味). This is a species of sarcastic banter (改入的話), directed at persons who have no claim to be addressed by the 'numerative of scholars and gentlemen,' q.d. 'fine gentlemen you two are?' (二位).

'An old lady's toes—bent and hard to straighten out,' (老太太的脚指頭曲而難伸). Used of any one whose wrongs are

great, and hard to be redressed, (曲 而 難 伸).

'Living in a rented house—where is there any deed?'(質房子住那裏有契). It is only when houses are purchased, or taken in pawn that the deed is in the occupants possession. Used by one who is remonstrated with for being angry, and who replies: 'Where is there any anger?'(那裏有氣).

'Wu Ta Lang carrying an ornamental portal on his shoulder—he can not support a large framework,' (武大郎挑牌坊,担不起大架子). Used of one who has not courage enough to 'carry

off a grand style,' 擔不起大架子.

Taking a willow-wood bushel upon the city wall, and bawling—a high pint, and a high measure, (帶着柳斗上城障高升高較的). The bushel (斗) which is taken up to an elevation, is used, as in one of the Picture Puns already described, to suggest Sheng (升) a pint, and this in turn is a play on the Sheng (聲) signifying 'sound,' as Chiao (較) a measure, is a pun on Chiao (內) to call, i.e. lofty speech, and honorable treatment, (高聲高叶).

'Prunes measured in the shell of a turtle—what kind of a pint is that?' (甲魚蓋子量珠兒,什麼升兒). Of discordant or unpleasing tones—what 'sort of a sound is that,' (什麼聲兒).

[N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the

Author.]

(知過必改得能莫忘. Millenary Classic.)

(To be continued.)

## FROM CANTON TO SWATOW OVERLAND.

By REV. R. LECHLER.

WHEN in the year 1848 I first came to the prefecture of Chao Chow 潮州, I occasionally heard my Chinese acquaintances speak of a land route down to Canton by way of Kia-yin-chow 基惠州, and going from that city to Khi-yang and embarking at a port called Lan-lung on the eastern river, which flowed down to the provincial capital. I very much wished to try that route, but at that time I could not persuade my Chinese attendants to accompany me, as they considered such undertaking too dangerous for my life, as well as for theirs. Circumstances have changed for the better since 1848, the country has been opened up, and Mission work is now going on and prospering in those places which then were still closed. Having personally had to experience much inconvenience from the obstructiveness of the Chinese in former years, it gives me the greater pleasure to describe a tour I had occasion to make from Canton to Swatow in the present year. The principal object I had in view, was the establishing of a new station in the prefectural city of Kia-vin-chow, for which purpose I was accompanied by the Rev. O. Schultze, who was to take up his permanent abode in Kia-yin-chow, and see if he could erect suitable buildings for Europeans to live in. The city of Kiavin-chow, as well as the country round about, had previously been worked by the Rev. H. Bender in Chong-tshun, and he also expected to move from his old station to Kia-vin-chow as soon as practicable. For this reason our steps were bent toward Chongtshun first, in order to have a consultation with Mr. Bender. Embarking in Canton on board a passage boat on the 7th of May, we had the pleasure of Mr. Eichlers company, who was going to visit the stations of the London Mission in the Poklo District. The boat glided down the river with the tide and passing Whampoa we reached Shik-lung on Wednesday, the 9th of May. This is a very large place, and Mission work had been carried on here for a number of years by the Rev. A. Krolczyk of the Rhenish Mission. It was the Genii Powder excitement in 1871 which caused the demolition of the house, chapel and dispensary of Mr. Krolczyk, who with his family had to flee for his life under Mandarin protection to Canton, to escape being killed by the excited mob. Mr. Krolczyk's unexpected death in 1872 prevented the work in Shik-lung being

taken up again by the Rhenish Mission, but the American Presbyterian Mission of Canton have a native helper there now and the little church in Shik-lung is said to number about thirty members. As the tedious journey is continued, by being dragged with the rope. or pushed with the bamboo poles against the stream, one gradually comes to the city of Poklo, which brings to your remembrance the martyr Cha Sen-sang who was instrumental in the founding of the Poklo Church, but had to encounter the enmity of his countrymen to such an extent that he was finally killed, because he stoutly refused to burn incense to the idols. There are now five stations in this district, and the number of Church members amounts to 209 converts, from 60-70 being communicants; there are also two schools. We pass the prefectural city of Wei-chow M H on the south bank of the eastern river and, closely joined to it, the district city of Kwei-shin a. But in this prefecture of benevolence the Gospel has not found much access, yet repeated attempts have been made by the Berlin Mission to establish a station in the city, but hitherto without the wished for result. More encouragement has attended the labours of the Berlin Mission in the district of in Kwei-shin. The principal station, Yun-fu, is, however, 12 miles to the south-east of the city, and could not be visited in passing. Had we time to see the place, we should be surprised to find a clean and neat looking building in an orchard, which is the place of divine worship and besides a house for the native pastor and a school. Besides Yun-fu there are a number of other out-stations all over the district, worked by native Evangelists, and the Church members amount to 300. Much opposition had to be encountered from the beginning, and even now hostility has not died out, but even the people of this place shall finally bow their knees to the Lord and every tongue shall swear to him and say, "In the Lord have I righteousness and strength." There it was also where some years ago 5 R. C. Converts were beaten to death. Leaving the district of Kwei-shin behind we proceeded to that of Yung-an 永安 which means eternal rest. The river has made a sharp bend to the north. We are coming to the last custom house. From Canton to this there were five other custom houses; at the one place taking Lee-kin for this sort of merchandise, and at the other for something else. Here we are in Kon-yim-kok, where the boats are searched for salt. which is however stowed away in so many corners that the customs people don't easily find it. The usual number of a boat's crew is eight men to work the vessel; the captain is at the helm, and a sort of chief mate does the poling which is required when the eight sailors pull the rope to move the boat up stream. Their pay is very

small, and they try to increase their income by smuggling a bag of salt each, which in case of success, brings them half a dollar for a bag, but in case of discovery, the salt is confiscated, and they loose a dollar for every bag. We are now nearing Fu-chuk-p'ai. Some little distance from the river we soon descry a mission station. A house which has a verandah and otherwise an European aspect, a chapel close, to it and some more Chinese looking houses for the Catechist, teacher and school form the whole compound, and a cheering sight it is in the midst of heathenism. Entering the compound we meet Mr. and Mrs. Ott and Mr. Leonhardt, all happy and working cheerfully in this part of the Lord's vineyard. The first convert of this place was baptised in Hongkong in the year 1868. On passing visits the Missionaries kept the spark of spiritual life glimmering under the ashes, untill some more souls were born, and a place was hired in the market town for conducting divine worship, and to accommodate a native helper, who now was stationed there. Thus the work gradually extended and some monied men having joined the Christians, they offered ground of their own to build upon. In 1880 Mr. Ott built first a dwelling house to live in and moved into it with his family; subsequently the chapel and school were built to the great astonishment of the heathen. Reproachfully they asked the Christians why they allowed foreigners to build one house after the other on their ground. But they were met with the courageous reply, that to have Missionaries among them was a very good thing, and to have a chapel for divine worship and a school to educate the children was all very desirable and they were thankful for it. The sooner the heathen would convince themselves of the truth of what the Christians said by joining them the better it would be for themselves. Fu-chuk-p'ai is a very important point, and forms a vantage ground for further operations in the neighbouring districts of Ho-ngen, Chong-nen and Len-phin. Mr. Leonhardt has lately visited these districts on a reconnoitering tour, and returned much encouraged. The country has hitherto been flat and fertile. We have indeed passed high mountains such as the Lo-pan in Poklo, on the north side of the river and the chain of high mountains in Kwei-shin, south of it, but the valley was of wide extent and we have not come in immediate contact with hills. Leaving now Yung-an district, and having passed the city of Ho-ngen, we enter hilly country. Some of the scenes are very picturesque, and the river wends its course through wooded hills, where partridges, wild pigeon and other birds are plentiful. Still we require to leave the river altogether in order to realize that we are in the Highlands of the province of Canton. This we do at the port of Lou-lung having reached which we take leave of our boat, which has accommodated us for a fortnight, stretch our limbs once more for a good long walk, since the next Mission station is distant 30 English miles, and not to be reached in one day. I may mention here, that between this eastern river and the river by which one can get down to Swatow there is a stretch of country, say seventy miles in width, which forms the Chong-lok district and is, on account of its mountainous character. perhaps the poorest district in this province. Yet it need not be so if the resources of the country were only better developed. For insufficient as the flat land is to maintain the population by the cultivation of rice and other cereals, there is coal and iron in abundance, if but the mines were worked. Among this poor people Christianity has taken root and in the district of Chong-lok the Basel Mission has two flourishing stations where Europeans are at work, and in connection with these there is quite a number of out-stations and native helpers. After a whole day's exertion with alternate walking and riding in a mountain chair, we reached, in the evening, such an out-station called Sung-then. The last census of the church shows 146 church members in this place, of whom 88 are communicants. There is a native preacher on the station and a schoolmaster. The children are instructed in the Chinese character and in the Romanised system. We were most heartily welcomed by the Christians, who gathered in great numbers, it being a fine moonlight night, and we had a pleasant meeting, singing, praying and reading together the Word of God. Next morning we continued our journey, the road leading past a coal mine, from which the country people carried away hundreds of baskets of coal to sell in the next market town.

We had now reached the foot of Nam-sha-kong, a hill 1500 feet in height, on the plateau of which there is the station Chongtshun where Mr. Bender and Mr. Zügler reside with their families. The history of this station is of some interest and has been described in Vol. VII. of the *Recorder* p. 278 ff.

The extension of the work from Chong-tshun has been no less remarkable, the light of the Gospel having been carried westward to the district of Lung-chwan and Ho-yan, and eastward or North East to Hing-ning and Kia-ying. The census of the station shows 551 souls of whom 338 are communicants. There is also a girls' school under Mrs. Bender's supervision. The next station called Nyen-hang-li formed another centre from which the missionaries worked southward into the district of Yung-ngan, and south-east to the borders of the Luk-fung district.

There we join hands with the brethren of the English Presbyterian Mission at Swatow, who have been working among the Hakka people for a number of years and find the work growing in importance on their hands.

In Nyen-hang-li there is the largest chapel of all our stations. and the edifice was erected chiefly by funds collected from among the Christians themselves. No mission funds have been required for the purpose. The census of this station shows 642 souls of whom 361 are communicants. There are besides educational establishments, namely an Elementary and a Secondary school, numbering some sixty boys; also a Middle school into which the pupils are drafted from the Elementary schools. The Middle school in its turn after a course of 4 years sends the youths to the Seminary in Lilong for a higher education to become teachers or preachers as their acquirements may fit them to be. I spent one week at each of these stations, rejoicing with the brethren over the progress which had been made and taking counsel together on the best plans as regards further operations. Mr. Bender having promised to meet us in Hin-ning, and to accompany us to the city of Kia-ying Mr. Schultze and myself set out on a different route, wishing to visit some more of the out-stations. From Nyen-hang-li we started in a south-easterly direction, and reached the market town of Moi-lim in the evening. We here found ourselves in the plain of the Moi-kong, the river flowing past Kia-ying down to Swatow. We had taken leave of the hills, and enjoyed the view of a more extended flat and fertile country, verdant with sugar cane and rice fields, and rich in vegetable and other produce. The people appeared to be a great deal more comfortable here than those living in the hilly part of Chong-lok. There were some places where the houses were very good, but they indicated better days in bygone times. The present generation are suffering much on account of the unsettled state of society and the weakness of government. Those dreadful feudal fights devastate the country, impoverish the people, and hinder any developement of the resources of the country which might otherwise bring comfort and even wealth to the people. We were witnesses of such a fight, going on between two clans, who had disagreed about certain claims on territory, and instead of bringing their complaint before the proper authorities, preferred to have it out by the use of arms. A battle had been fought on the 11th of June, and we met the combatants of one side on their return from the field. Victory seems not to have been on their side, as there was no display of any triumph over an enemy. On the contrary we noticed a corpse being carried with ropes, just the same way as

the Chinese carry their pigs, the feet being bound together and the weight hanging down from a pole which two men were carrying. A little fellow was following the corpse filling the air with most piteous cries, which led one to think that it was his parent who

had been slain by the enemy.

With Thong-shun-tshai the southernmost outpost of the Chong-lok Mission field was reached, and here it is where we join hands with the brethren of the English Presbyterian Mission at Swatow, their westernmost out-station called Ng-yun-thung in the Luk-fung district being only from 40 to 50 li distant from Thong-shun-tshai. The little flock which has been formed into a church here, consists of 15 members only, and they had to suffer much persecution from their nearest relatives. They were beseiged in their own houses, and their cattle and pigs were taken from them, and they had to endure a state of anxiety and privation for a long time; their enemies had threatened to exterminate them if they would continue worshiping the God of the foreigners, neglecting their own ancestors and the worship of those idols that had been the time honored protectors of the country.

Lately one of their bitterest enemies became a Roman Catholic convert, and he persuaded the others to desist from farther hostilities. So the Christians have improved the opportunity of peace and quietness, and have betaken themselves to building a place for Christian worship. They showed me the ground and the building material which they had provided, and were hopeful to have their chapel finished in the course of the year. In the evening there was a general gathering in the house of the Christians where we got a lodging for the night, and the room became full of people, attentively listening to the explanation of the Word of God, after which they joined us in prayer thanking God for His mercy in sending the light of the gospel to such a remote and mountainous corner of the earth, and pleading for the multitudes, that their hearts might be made accessible to the truth, in order that the kindgom of Christ might be established, and they be gathered into it as children of God.

On Tuesday the 12th June, we directed our course northward toward Ka-yin-chu with the intention of visiting the district of Hin-nin on our way, where we were to meet Mr. Bender who had promised to join us there, coming direct from Chong-tshun. It took us one days travel by land from Thong-shun-tshai to Wang-lyuthu a market town on the Moi-kong, or Ka-yin-chu river. There we got a boat to continue our journey in this, for China, the most convenient mode of travelling, especially when it goes down stream.

Nothing of special interest occured on the first day. At the market town of Shui-tshai we had to anchor, as I had to deliver a letter to an old mother from her son abroad, and 28 dollars which he had sent to her. The old woman was naturally greatly delighted, and brought a present of cakes to show her thankfulness for the safe delivery of letter and money. We did not pass the night there but sped on our way, wishing to reach the village of Tshoithung, where we were to visit some Christians. However night overtook us, and prevented us from accomplishing our purpose. Next morning at an early hour the boat halted at Tshai-thung. and I went up to find our friend, Mr. Schultze remaining in the boat. The distance from the station Chong-tshun to this village is 100 li, and consequently the people do not get very frequent visits from the Missionaries. We were therefore most heartily welcomed and had a few very pleasant hours with these earnest Christians. Their leader had lately been removed from them by death, but this sad event did in no wise discourage the little flock. They seemed only the more anxious to cling to Jesus, and to induce the heathen around them to join their cause. I may mention here, that since then nine adults have been added to the members of the church in Tshai-thung, and that a Catechist will soon be stationed there, to attend to the spiritual wants of the people. We read with the Christians a portion of Scripture, and had a season of prayer with them, after which we got again under weigh and entering the Hin-nin district had to go up a side river called Hong-kong which flows into the Moi-kong at the market town of Shui-kheu. Our resting place for the night was to be the market town Jin-hi, where we wanted to look up a friend, in whom I had a special interest. His name is Yi Ken-on and his history is this:-

His father had been converted and baptized in Siam, and when he returned to China he stayed in Amoyand enga gcd in evangelistic work in the employ of the Mission there. During the rebellion in 1853 he lost his life in the city of Chiang-chiu, and left a wife and infant son in Amoy. These returned with a brother of the deceased father to their home in Hin-nin. Although not baptized the woman was determined to remain a Christian and also to train up her child as such, so far as she knew how. They came in contact with some Roman Catholics, and seeing that they did not worship the Chinese idols, they sometimes attended their services. In their possession was however a gospel of Luke, Morrison's translation, on foreign pager bound in morocco with gilt edge which the lad prized very highly, and he gradually understood that the books which the Roman Catholics were using, differed very much from

this book. In 1378 Ireceived a letter from Dr. Talmage in Amoy inquiring after Yi Ken-on, which letter I forwarded to Mr. Bender in Chong-tshun, who had extended his operatious from Chong-lok to Hin-nin, and found him out in the district city in a tobacco shop. The proof being established that the gospel which Mr. Bender preached was the same as the book contained which Yi Ken-on had brought from Amoy in his infancy, he henceforth joined the Basel Mission, and has ever since given satisfaction as a consistent Christian. Mother and son and, if I remember aright, the uncle, who thirty years ago brought them up from Amoy are now all baptised. He does not live in the district city of Hin-nin now, but has opened a shop in the market town of Sin-hi, and there we called on him that evening. His shop was soon crowded, and there was a good opporturity of speaking to an audience of a mixed character, some being rather attentive and putting questions, whereas others had come for mere curiosity's sake and did not seem impressed by the truth at all. Yi Ken-on promised to come to the out-station Sa-phyang on Sunday next, where Mr. Bender was expected to be present to administer the holy communion to the Christians of this district.

On Friday the 15th June, we reached Sa-phyang, having left the boat at the market town of Nai-pi, from whence we walked about two hours through rich fields of a fertile country, and about 2 o'clock in the afternoon had the pleasure of meeting Mr. Bender in Sa-phyang. This is a village about an hour's walk from the district city, and a house has been obtained there where the Christians meet for divine worship. The number of communicants in the Hin-nin district amounts to thirty-nine, and they are scattered to a distance of forty, fifty and even a hundred li from Sa-phyang. It was refreshing to see them come in, some on Saturday evening and some on Sunday morning to hear the word of God and to partake of the sacrament. Two Evangelists have been at work in this district, and a third one has lately gone to Hin-nin, who is a native of the place and is maintained by a Christian Chinaman in the Sandwich Islands, from Hin-nin, called Luke Assin, who had expressed his desire to me, to do something for his native place in the way of colportage, and evangelistic work generally. There seems to be a good opening in that district although opposition has not been wanting either; the people of the market town of Lo-kong, in the north of the district, having shewn great hostility and a determination to have no preaching of any foreign religion in their place. Still the Gospel has been preached in Lo-kong and with the help of God such opposition will be overcome by patience and faith.

On Monday the 17th June we left So-phyang for the district city of Hin-nin where a boat had been engaged to bring us to the prefectural city of Ka-yin-chu, which we reached on Tuesday forenoon, after a pleasant passage down stream through a very picturesque tract of land.

Mr. Bender has been working Ka-yin-chu from his station in Chong-lok for quite a number of years, and being acquainted here, he led us on from the boat to the house of the Evangelist,

which we reached after a ten minutes walk from the river.

A very humble abode Lyong Sen-sang has. He was not at home having gone out preaching. However he came home in the evening and accomodation was provided for all three of us, in the mean time, Mr. Bender occupying his usual prophet's chamber in the house of the Evangelist, and Mr. Schultze and myself being located in the neighbourhood in a newly built house, the owner of which had gone to Peking for his examination. The city of Ka-yin-chu is situated in a fertile plain, watered by the Moi-kong, which river inundates the country more or less during the rainy season. The houses of the Chinese are built for such an exigency, being mostly two storied. In the upper storey there is a back door for the people to get into a boat, should the water rise to such a height as to necessitate their leaving the house. The people are very much given to literary pursuits, and almost in every cluster of houses there is a school. The literary as well as military examinations are attended by thousands and tens of thousands. At the same time the men of Ka-yin-chu are rather fond of going abroad, and it is owing to the money which they earn and bring home, that they are able to build substantial houses. In the neighbourhood of the Evangelist's house, there was a newly erected, very neat looking house which a man had lately built with money he had earned in Singapore, where he has a shoemaker's business. Strange to say the man left Ka-yin-chu again during my stay there, to return to Singapore, leaving his wife and children in the new house. Another man had returned from Java where he was born of a Javanese mother. A third was met in a tea shed, who had returned from Mauritius and quite a number had been in the Sandwich Islands, acquiring a little property and spending it now in their sweet home. A Christian of good repute, and uncommon generosity of mind in Honolulu hails from Ka-yin-chu. His name is Goo-kim, and an adopted son of his has returned from Hawaii to China, and is living in the village of Len-thong-ka. He married a girl from the Basel Mission boarding school here, and by direction of his adopted father opened a school and preaching place in his home, We provided a suitable man for the post, and Goo-kim paid his salary. I went to the village with Mr. Schultze and stayed there a night, in order to visit the few Christians and to encourage them to be steadfast in their profession. Passing through the city of Kayin-chu it struck me very favorably how quiet the people were. No ugly names were called after us and when for once a little boy remarked that there were two foreign devils, a woman behind him, who I suppose was his mother, boxed his ears to punish him for his impudence, Foreign articles find their way to this city, and we were able to buy a kerosine oil lamp, condensed milk and even fresh cow milk which the Chinese, as a rule, are not in the habit of using.

Our chief object in comming to Ka-yin-chu was to obtain a piece of ground to build a chapel and dwelling house for European Missionaries to reside in, and thus to open a permanent station there. After some difficulties the ground was obtained, and the Christians entered a petition to the Mandarin of the city, whose rank is that of a Prefect, praying to have the purchase sanctioned and the deed stamped. This however the official neither refused nor complied with. We prolonged our stay in Ka-yin-chu for a fortnight, waiting for the decision of the Mandarin, but seeing that there was no immediate prospect of his coming to any, and Mr. Bender and myself wanting to return each to his own sphere of labour, Mr. Schultze remained in Ka-yin-chu to watch the farther developement of affairs, and Mr. Bender returned to Chong-lok, whereas I took a boat down the river to Chau-chu-fu, where I arrived on Sunday morning the eighth of July. Knowing that the English and American Missionaries, labouring in Swatow, had chapels in this city, I improved the opportunity and spent the forenoon in the chapel of the American Baptists and the afternoon in that of the English Presbyterians. What a change since 1848 when I, for the first time stealthily entered this city, where eight years later the sainted William Burns was arrested, and transported to Canton by the same route as I had now traversed with so much freedom, and enjoying so much Christian fellowship in many places. And yet we live in the days of small things, waiting and praying for a much greater manifestation of the power of the Spirit to shake these dry bones, and impart breath and life unto them. Let us therefore forget those things which are behind, reaching forth unto those things which are before, until the promise be fulfilled given to the Son by the Father, "ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." I reached Swatow on the morning of the 9th July,

and was most kindly received by the Brethren of the Presbyterian Mission, with whom I had the privilege of staying a few days. I was also assisted by these dear friends to visit my first station in the village of Yam-tsao where I had been staving from 1849 to 1852. The gospel boat was got ready for me and a six hours sail with a favorable breeze brought me to the place which I had not had a chance to revisit all these 30 years long. Still I had never forgotten this my first love, neither had the people forgotten me, and there was a mutual and sincere joy over this opportunity of meeting once more on earth. There was still one man living whom I had baptized, and who now occupies a prominent position as an Elder in the church of Yam-tsao. He has the great satisfaction of seeing all his family gathered into the church, one of his sons being a deacon in the church, a younger one studying for the ministry in the seminary under Mr. Smith's control at Swatow, and a daughter helping the ladies in the girls' school in Swatow. A new chapel and school had lately been built near the sea-shore, giving ample room to men and women and there was a prophet's chamber for the visiting Missionary, and a room for the native pastor.

The name of the worthy pastor in charge of this church is Khai-lin. He was sent for by the brethren to afford me an opportunity of making his acquaintance. There are four congregations round about, which have been formed into one church, and the pastor goes the round of them. He happened at the time to be in a place called Thu-swa about 20 li distant. I was very much pleased with his earnest and gentle character. We arranged to have a service in the morning, to which all the Christians in Yamtsao assembled, and it made my heart glad and thankful to the Lord to see that He had given so much success to his servants who so earnestly desired and worked for the promotion of Christ's Kingdom in China.

Having accomplished my object I returned to Swatow. Owing to cholera infesting the port, there was no chance of getting a passage to Hongkong direct. Thus after having spent two days more in Swatow, and visited the American brethren in Kak-chia, I took passage in the "Albay" to Amoy, and had the additional pleasure of meeting old friends and forming new acquaintances, until the "Fokien" came in from Formosa on her way to Hongkong giving me the opporturnity of returning to my own station, which was reached on Friday, the 20th July.

### TRAVELLING IN SIBERIA.

By REV. J. GILMOUR.

WHILE living in Troitsko Sofska among the acquaintances I formed was a Russian military officer of German extraction. who was naturally somewhat of a linguist, and finding himself in my neighbourhood, was glad to embrace the opportunity, rarely met with in Siberia, of brushing up his English by conversing with a native of Britain. Bound in courtesy to return his friendly visit. I sought him out and found him in the quarters assigned to such officers as during their travels have to spend a few day in Troitsko Sofska, and his surroundings were of the most lugubrious description. A solitary candle cast a feeble light over the room. On the ground was spread out one of the antelope skin coarse overcoats which Buriats of the poorer class wear; a great pillow lay at the head of it. This was his bed. Almost blocking up the other door of the room lay his huge portmanteau. His sword stood in one corner, his hat lay on the ground, his overcoat cumbered a chair, one table was littered with half open packets of pressed vegetables and other kinds of provisions, another was covered with letters and writing materials, on another stood an immense and dirty Samovar. The whole room was in a most desolate state, wanting sweeping, dusting, arranging and heating, for it was cold. This was the condition in which I found the captain, and when some time afterwards I was about to start on a journey, the vision of this officer's quarters rose up before me and led me to expect little comfort in the post-houses. In this however I was agreeably disappointed, finding most of the post-houses warm, bright, and clean for Siberia, that is moderately well swept and dusted. Only in one instance did I find anything approaching to the unattractiveness of this officer's quarters in Troitsko Sofska and this other solitary instance was also in a great city, the reason evidently being that while all travellers en route must use the post-houses which mark the end of every stage, most people on arriving at a large town either belong to the place and go home, or have acquaintances with whom they put up, or, delaying some days, hire private lodgings. In China the traveller sometimes fares in the same way. All along the road he finds good (for China that is) inns, and good attendance, and is no where so miserably lodged and cared for as in some great terminus city, in which most travellers having some belonging. Inns for the passing stranger do not flourish, and the unfortunate who has no belonging has to put up with poor accommodation and wretched surroundings.

Desiring to travel in Siberia the first thing was to apply to the Police Master for liberty to do so. On producing a note from this functionary the manager of the travelling system, having thus legal proof that I was neither a runaway exile nor a debtor escaping from his creditors, was free to permit me to purchase a way-bill costing one kopeck—one-third of a penny—per verst (three versts are about two English miles) armed with which way-bill I was entitled to use the government travelling appliances, consisting of carriages, horses, drivers, and post-houses. Russians for the most part start at night. Completing their business arrangements during the day, in place of going to bed they send their way-bill to the posting office, the carriage drives up to the door, and away they go into the night. Not being hardened to it I started in the morning, but after all a little experience served to show that the Russians are right, and that night is the best time to start. The stages are not too long, every post-house has a framed and glazed sheet showing the distance to the post-houses on either side and the amount due by travellers, so that there is almost no ground for dispute. In addition to the legal charge for carriage and for horses, it is usual to give a few kopecks to the driver if he behaves well, and the knowledge that if he behaves ill he is likely to lose this wine money, is commonly sufficient to make any driver behave well enough to his passenger to earn the gratuity.

The greatest comfort in Russian travelling is the Samovar. The word Samovar is said to mean self-boiler, and the article is a kettle with a fire place in the centre. It is usually made of brass and nothing delights the cold and tired traveller more than to see it carried into his room at the post-house, shining like a great yellow vase and simmering loudly as a kettle does when rapidly approaching the boiling point. Every traveller is supposed to carry with him his own provisions, among them tea and sugar, and as soon as the Samovar ceases its singing and begins boiling he can have delicious tea, made strong in a very small tea-pot which keeps warm by being placed on the top of the chimney of the Samovar. The tea-pot is small and used only for drawing the tea. When properly drawn a little is poured into a tumbler, and then reduced to the proper strength or weakness that suits the drinker's taste. The Samovar is an institution especially Russian, and though some-

times adopted out of Russia, does not seem to flourish anywhere but on its native soil. Nor is the reason far to seek. Judging from Siberia, Russian cooking seems to be done not at open fires but in the great brick oven which also heats the house. In the oven are set pots of water which become hot but do not boil, and when tea is wanted the Samovar is supplied, as to its kettle, with a pot of hot water and, as to its fire, with some of the smouldering wood ashes from the oven and in a few minutes the water boils. Anything which needs only hot water in its preparation can be had at once, and any one not over fastidious can take off the lid of the Samovar and cook eggs by laying them along the aperture surrounding the fire cylinder where they steam beautifully. For the use of the Samovar at the post-houses there is small fixed charge, and resuscitated by tea the traveller is soon ready to resume his journey. Ordinary travellers use the government carriage or tarantass which is furnished at a fixed rate per stage. The changing from one vehicle to another at every post-house is, perhaps, the greatest inconvenience the traveller in Siberia meets, as he has to carry with him not only such baggage as would be necessary in the case of European travelling, but most of such provisions as he wishes to use and his own bedding. In addition to the inevitable changing at the end of every stage, it frequently happens that he is asked to change in the middle of a stage to oblige two drivers who, coming from opposite directions, happen to meet about half way, and who, by exchanging fares, can save themselves a long run. This seems to happen frequently in the night, when it is all the more uncomfortable for the passenger to be so transferred, but when, out of compassion to the drivers, he feels less inclined to resist. Siberian residents who travel much, and even occasional travellers who have very long journeys to make, purchase private vehicles in which they stow away themselves and their belongings, and in this case they have not to pay the government charge for tarantass. Families going long distances usually go in their own carriage, alight for refreshment at the posthouses, have fresh horses attached, and go on from day to-day and week to week every thing and person in the company having its own place, the whole surroundings being almost as permanent as those of a passenger on board ship.

Any one who has travelled in China, for example, is much struck with the completeness, rapidity, and above board arrangements made by the Russian government to facilitate intercourse among the inhabitants scattered throughout the length and breadth of the wide domains that own its sway. There is no bargaining and

haggling to be done in Russia as in China. The traveller learns from printed papers exposed within his reach all he has to pay, and on paper the system seems almost perfect. On arriving at any poststation the officer in charge refers to his book and tells the traveller at what hour he can have horses. In many cases there is no delay, in some cases there may be a detention of hours. It would seem that there are a certain number of horses and men employed at each station, and that they can be called out only at fixed intervals. Should some traveller arrive soon after all the horses and men had been sent off he might have to wait for hours till the horses and men returned and rested. The government has provided wisely and well for such a contingency by allowing travellers, unwilling to suffer detention, to hire from the peasants, and it often happens that by thus hiring for one stage the block can be passed and government horses found at the next post-house. The only inconvenience attending this outside hiring is that the peasants are free to ask what prices they like, and the prices they demand are much higher than the government regulations.

Personally I did not suffer much from delay. I was not in a violent hurry and when told that I must wait some hours, would, if it was night, settle to seep, if it was day, go out to view the country and take exercise by sliding on the frozen ponds and rivers. I was usually roused or called in long before the time was up, and informed horses were ready. How it happened that I was let go before the time I could not tell and did not ask many questions. The Siberians are suspicious of foreigners and they may have been auxious to get rid of me, or the delay may have been caused by some obstacle that the post master could surmount when he become convinced that he could gain nothing by detaining me, or my Buriat interpreter may have worked on his good nature. I cannot tell, but as a rule detentions that should have been hours were soon declared to be at an end, and after but a short rest I would find myself on my journey again. One rich merchant who got into a block along with me extricated himself by hiring peasants' horses at four or five times the government fare. I could not afford to spend money at that rate and had to wait an hour or two. There was only one occasion on which I found myself fixed fast for an indefinite time and had to extricate myself from what promised to be a very long delay by hiring at an exorbitant rate.

In Russia everything seems to belong to government and the general populace are attended to only after government has been served. The telegraph stretches its wires along all the immense solitude and forests of Siberia, but foreigner or Russian can hope to send messages only when there is no government communication in hand. It is the same with the posting system. If the mail is expected or due the ordinary traveller has no attention paid to him till its requirements have been supplied, and it may happen that after long delay a traveller is just stepping into his tarantass and ready to start when an official personage arrives, claims the ordinary traveller's horses, has them harnessed to his own vehicle, and drives away victoriously, leaving the unofficial passenger dumbfounded the victim of a second delay. The way-bill of a private traveller bears the government stamp, the double headed eagle, on one side, that of an official has two stamps, and all way-bills adorned with only one "bird," as the Buriats call the national emblem, must give place to those adorned with two. I did not come into collision with many travelling officers and two at least whom I did see on a journey were going about it very leisurely stopping to sleep at night when they found their quarters comfortable.

The ordinary Siberian tarantass somewhat resembles what would remain of a boat if the stem and stern were cut off leaving a middle section of about eight feet. The half of this is covered with a hood, and this remnant of a boat in place of being launched, is set on some three or four stout poles of ash or some strong elastic wood, which again are carried by four wheels. The traveller gets inside on and among his bedding and baggage, the driver gets up in front, and with two horses or three, according to the season, a stage of ten or fifteen miles is soon passed. The roads are mostly in a state not much removed from that of nature, but the ponies and the vehicles are strong and many of the drivers seem brave and able. Most of the distance is done at a jog trot, but now and again the reins are shaken out, the driver's suppressed howl uttered, and away the ponies go like the wind, showering up into the air earth or snow from their feet and the wheels and acquiring such momentum and spirit as sometimes to make it impossible for the driver to draw up till the post-house has been far overshot. Some of the ponies too are exceedingly wild, and before passenger and driver get fairly up dart off at a gallop, but in most cases the driver is equal to the occasion. and clinging to the side of his vehicle, manages to direct its headlong course sufficiently to avoid collision till he gradually draws himself on to his seat, and gains the mastery of his excited team. The travelling goes on irrespective of night or day, and either the atmosphere of Siberia is clearer than that of other

countries or the eye gets accustomed to see in the dark, for even on moonless nights object are so plainly visible that no difficulty is experienced in driving full speed along even forest roads, and the considerable journey which afforded me experience of tarantass travelling was accomplished without any accident more serious than the break down of a wheel, when our driver drew round the vehicle to shelter us from the wind, unhitched one of his horses, and leaving us out on the open wild, trotted off to bring us another vehicle. Though we had no accidents there were some unpleasant sensations in crossing in the night broad rivers where the ice was worn into deeps ruts, which again were filled with water melted by the heat of the sun during the day. The season was advancing into spring and the streams that flowed in from the melted snow secretly thinned away from underneath the ice in places which were all the more dangerous because they were not observable. A striking proof of this sort of hidden danger was seen in the carcasses of three or four horses which, while dragging sledges laden with salt along the beaten track on the river, had been suddenly engulfed by the thinned ice giving way under them. Some days before we had passd along that track, and most probably over that very spot, and would most likely have passed over it again had not the disaster happened the day before. The most unsatisfactory reflection connected with this accident was that, though it might have been expected and guarded against, no one seemed to have thought of it, and how were we to be sure that our driver in taking us over the same river was more competent and trustworthy than his fellow countryman of yesterday. With these reflections then it is not strange that we felt only half comfortable in crossing this river in a slanting direction passing within a few yards of the carcasses of the horses. The feeling of discomfort was much more decided when we had to recross this same river in the night. The track was worn deep, and in some places the water on the ice reached the horses knees, and though the ice as a rule was feet thick how were we to know that some disregarded stream, warm from melted snow, might not have secretly undermined some part of our track and thus prepared a trap for us? We were on the alert and sat with our feet disentangled ready to spring out of the tarantass at the first sign of danger. By God's good guidance we got over all safely, but the same night had another scare when in crossing another branch of the same river the Buriat teacher shouted out that we were driving right into a hole. It seemed to be so, but on closer examination proved to be a half-melted snow

drift, and we passed through all right. Another river which lay in our path later on was adjudged to be dangerous in parts, and these parts were furnished with temporary bridges, but even this arrangement was not calculated to give much confidence, the precautions indicating a certain amount of danger apprehended and the fear being that the danger might extend beyond the precautions.

In due time I returned to Kiachta having accomplished a journey of about nine hundred English miles in about twelve travelling days and nights, having seldom delayed our progress by waiting to sleep but taking the necessary rest when delayed by want of horses. This makes about seventy five English miles per twenty four hours, and the general impression left on the mind of one who takes a journey in Siberia is, that the travelling arrangements are on the whole, very complete and satisfactory, and at least for a man in good health, moderately comfortable. The expense too is not great. Though part of the journey was made at the time when the change of season from winter to spring renders the road bad and necessitates three horses in place of two, I found that the travelling expenses of two persons, were nine pounds sterling for the nine hundred miles, that is about one shilling per five miles. The railway fare in Britain would have been ten pence per five miles for two, that is the cost of tarantass travelling exceeds third class railway fare about 20 per cent. This difference is not great. Russia has knit together the remote boundaries of her immense empire by telegraphic communication, and the slender wires may be heard singing in the cold blasts that sweep over the lone deserts of Siberia. Railways are for the present out of the question in a country so thinly populated, but it must be admitted that in default of railways Russia possesses, perhaps, the best substitute for them that could be devised, and the tarantass posting system is sure to be highly appreciated by any one who has had experience of the tedious and uncertain progress arrangements that characterise Chinese and Mongolian travelling.

## TO THE MISSIONARIES IN CHINA.

BY A MISSIONARY.

HAVE been permitted to read a pamphlet giving a "Report of the 25th observance of the Week of Prayer in Yokohama, and of the proceedings of the Eleventh Annual Meeting of the Evangelical Alliance of Japan and of the observance of a second Week of Prayer in 1884." The statements in this Report furnish evidence of a very remarkable progress of the Gospel in Japan during the year 1883, and present the grounds of a hope for yet greater things in the current year. I wish to present some of the most important and interesting items of this Report, with some thoughts suggested thereby, to my Brethren. Very early in the last year a very earnest spirit of prayer was poured out upon some of the Brethren in Yokohama and Tokio both native and foreign. This spirit of prayer was extended and intensified by the meeting of the General Conference of the missionaries in Osaka in April. Some of the native Brethren also attended the Conference and took part in the popular meetings in the evenings. The opening sermon in which the need of the baptism of the Holy Spirit was presented was blessed to the increasing of the desire for this blessing. A conference of the native brethren in Tokio, in May, was greatly blessed to developing the spirit of prayer and to the exciting to earnest effort for the salvation of men among both native and foreign Brethren who attended. The power of the Holy Spirit was wonderfully experienced at some of the meetings of prayer. Every feeling of alienation and jealousy between the native and foreign members, and of self-seeking upon the part of any was done away; and instead of it there were the feelings of mutual love and confidence and the all-pervading desire for the glory of God in the salvation perishing men. All the Christian workers went to their respective fields of labor from these Conferences with increased consecration to their labors and with an intensified spirit of prayer. Soon there were heard reports of the working of the Holy Spirit in convincing men of sin. This led to the confession of sin on the part of many native members of the churches and an increased spirit of prayer for salvation from sin and for increasing holiness of life. Where this new spirit of spiritual life was experienced by Christians, soon there commenced awakenings among the unconverted. awakenings were so strong that in some places they were attended with bodily progration something like what was experienced in the Revival in Ireland. As the result of the out-pouring of the Holy Spirit some 1611 converts were added to the churches in 1883; a number nearly equal to the number added during any three preceding years. This one fact evidences what a mighty factor the manifestation of the Spirit of God is in the conversion of souls to God. And the testimony of the missionaries is that the Spirit of God was thus given in answer to the prayers of His people. What an encouragement is this fact to Christians everywhere to set themselves to seek by prayer and supplication the out-pouring of the Spirit of God upon their efforts for the conversion of men.

The Report states that the contributions of the 6598 native Christians for the year 1883 amounted to \$16,166 or nearly an average of \$3 for each member. The pamphlet also states that the meetings for prayer on the days from January 6th to the 13th, 1884 were deeply interesting and increased in interest from day to-day. That the native Christians were pervaded by an earnest spirit of supplication was manifest by the fact that many of the members in connection with their native Pastors drew up and signed a memorial to the Executive Committee of the Evangelical Alliance in Japan asking that the meetings for daily prayer in January might be continued through a second week instead of ending on the 13th of the month. This request being granted the meetings continued to the 20th with increasing interest and with clear manifestations of the divine presence and grace in giving to them all the spirit of harmony and brotherly love and of grace and supplication for the conversion of Japan. Special prayer was offered by the native Christians for the conversion of their Emperor, and the high officers in the government. And earnest desires were expressed that some special efforts should be made to carry the Gospel into the regions not yet reached by it. The purpose was suggested that they should labor, by the divine blessing, to evangelize the whole of Japan before the coming of the year of our Lord 1900. These statements indicate that several characteristics mark the Japanese Christians to a very gratifying degree. 1st. They manifest a deep sense of the blessings of salvation to themselves; and an earnest desire that others should obtain the same blessings. To enable others to obtain these blessings they readily give their own personal efforts and their money. 2nd. They manifest a very earnest desire to have their whole country Christianized and to effect this great work, without waiting for the prompting of their foreign Teachers, they suggest the purpose and the plans by which it may be effected, and offer themselves for the work. But not only are they thus planning for the evangelization of their own country but they are ready to carry the gospel into Corea as soon as the way is open for such labors. Srd. There is an interest in the study of the Sacred Scriptures that promises well for the future intelligence and stead-fastness of the membership. This is manifest from the fact that in a short time some 1000 cards of the Bible Reading and Prayer Union were taken by those who wished to become members of the Union. 4th. There was a readiness of many of the Christians to give up their national drink, saké, in order to promote a reformation from the immoderate use of this drink among their countrymen.

It will be admitted by most missionaries in China that there is a sad lack of most of these characteristics of Christian life in our native members. If they are not entirely absent, they are not present in a marked degree. It will also be admitted by most that it is very desirable to cultivate in our members these Christian graces. To effect this latter object it may be profitable to inquire how these characteristics have been developed in the Japanese Christians. From my knowledge of the work in Japan I would say there are some natural characteristics of the people which lead them to follow more readily what they see in others. There has been a greater proportionate number of the Japanese people abroad studying Christian civilization and institutions than of the Chinese. There has been also a much greater readiness in Japan to follow western examples than there has been in China. These things all contribute to effect the readiness of Japanese converts to engage in evangelistic work. But apart from these, there are other things that have helped to develop them. 1st. The fact of the smallness of the country and the facility of intercourse between the places where Christian workers are located, thus enabling the Japanese converts to have free intercourse and conference together. 2nd. The fact that the missionaries have encouraged them from the first to provide preaching halls and to support their own churches, has developed in them the spirit of self-reliance and self-propagation of the Gospel. By meeting together in conferences composed of foreigners and natives and sometimes of natives only, they have acquired the ability of proposing and advocating their own plans for evangelizing the country. It appears to me that the missionaries in China may learn several things from our Brethren in Japan which will be of great advantage to the Chinese Christians themselves; and which will be favorable to the more rapid extension of Christianity in China. In my opinion we have some very great advantages, and some special preparations that may be utilized for the extension of the Gospel among this numerous people. 1st. From the length of time during which the churches have existed in China, we have many mature Christians among the 25,998 members of our churches, who are well acquainted with the Bible in its facts and its

truths. 2. In our several Missions we have many well instructed and well trained Pastors who have had much experience in Christian work, and many of whom are qualified to be leaders in new work in new places. These are found among the Pastors of the churches in connection with the London, and American Board Missions, in the provinces of Pechili, Kiangsu, Hupeh, Fukien, and Canton; among the Pastors of the various Presbyterian Missions, English and American, in the provinces of Pechili, Shantung, Kiangsu, Chekiang, Fukien and Canton; these pastors have all had much experience in managing and consulting about church matters in their respective Presbyteries in some of which they are in the majority. They are found among the Pastors of Weslevan and Methodist churches, some of whom are the superintendents of districts, and have experience of managing and consulting about Christian work in their annual Conferences in the provinces of Fukien, Kiangsu, Kiangsi and Pechili. They are found among the devout Pastors of the churches connected with the C.M.S., and the Baptist Societies and the American Episcopal Missions in the provinces of Kiangsu, Chekiang, Fukien and Canton and in the German churches in the Canton province From these statements it is evident we have not only large numbers of laymen who are mature and well instructed Christians, but we have many trained and experienced ministers who are qualified to act as evangelists to their countrymen; and a large body of native Christians who should be a self-propagating power for the Gospel in this land. The thing which appears to be wanting, that the native church should be more efficient in evangelistic work, is some organization which will develop and draw forth this hitherto latent power. This want of organization arises largely from the extent of the country and the expense of travel by steamers along the coast, and the diversity of languages in the different provinces, which hinders the native members meeting together in large numbers, and understanding each other readily, even if they could meet together from widely separated districts.

The question arises, Is there any way by which these hindrances to the development of the evangelistic efforts of the native churches can be overcome? There is a way which, it appears to me, is entirely practicable; and which I now proceed to present to my Brethren. I hope they will give it a careful and prayerful consideration, and if it commends itself to their adoption, I hope that some, in each several district, will immediately give themselves to the work of carrying it into practice; for the best devised means will produce no results if they are not used: and mediocre plans will

work great results if carried out with prayerful energy and industry. I propose that instead of looking at and considering the whole

ountry as one field for labor we divide it up into as many smaller districts as may be represented by the different provinces; that the missionaries in the several provinces shall, as soon as practicable, meet in convention for conference and prayer, with as many of the Pastors and leading laymen of the churches in each province as can be got together, to consult what means can be used for the more rapid diffusion of the Gospel in each separate province. This plan will make each separate field of such a size that it can be easily

considered and attended to.

Let us look at this proposition somewhat in detail. In the Chekiang Province, according to the recent list of missionaries, there are 35 foreign Missionaries and the wives of the 26 who are married, and 12 single lady workers. There are say, some 25 ordained native pastors, and say 80 assistant preachers and 2000 These Missionaries and Pastors and churches are connected with the C.M.S., the Inland Mission, the Methodist Free Church, the American Presbyterian,, North and South, and the American Baptists. They are located in the best points for reaching the whole province. But they are all operating, each on its own separate plan and without any purpose or plan of cooperation. Let us suppose that all the Missionaries, the single ladies, the Pastors, the assistant Preachers and a good number of the more mature and intelligent lay members from the whole province met together in the Provincial Capital of Hangchow to consider how they can best cooperate together for the evangelization of this one province. The exercises can be in Chinese as, while, perhaps, those from Wenchow may not understand every thing spoken in Hangchow and Ningpo, which will be the dialects spoken by most of the assembly, yet they will be able to follow most of the addresses and the prayers. They will consult about a region of limited extent and which is more or less known to all of them. There will therefore be all the elements necessary to awaken personal interest and purpose. If a committee, which may be appointed by the convention to consider the question of the advisability of designating a definite portion of the yet unoccupied part of the province to each one of the Missionary Bodies represented in the Conference, shall report in favor of this plan, then there will be room for native members of the convention to go in person to the district assigned to their Mission. There will be the opportunity for those whose districts are side by side to confer and they can help each other in their common work Christianizing the masses. Let me press the consideration of this plan, as it may be modified during their conference together, and ask, Is it not clear to your minds that by such a plan you could do more for the rapid evangelization of the Chekiang province than you are now doing? That in this way you could enlist the efforts, the prayers and the contributions of the native churches, including Pastors and people, more than is now done? Most of you are ready to say, yes that is true, but there are difficulties. Yes, dear Brethren, I know there are difficulties. There are difficulties and hindrances to the carrying out of every good work. The Conference in Japan came together with much anxiety for fear of difficulties and divisions. But by the blessing of God the result was only harmony and fraternity, love and concord. So that a Japanese brother, said, "I am astonished to see men of so many nationalities and denominational peculiarities, all rejoicing together and working for the common end." So again at Tokio we saw the same thing in the Great Fellowship Meeting, or Native Evangelical Alliance, where both foreign and native laborers were bathed in tears of a common joy at the presence and power of the Spirit of God. No good object was ever effected without a large expense of pains and patience. Let the Brethren of the Chekiang province come together animated with the pervading love and consuming desire for the promotion of His glory in the salvation of the multitudes in the province who are yet unreached by the means of grace, and the blessing of God will rest upon their conference and He will grant them rich blessings in their own souls and their churches. While seeking to devise liberal things, for others, God, the giver of all blessing, will water your own souls.

Let us look at the Metropolitan province. In it there are 41 Missionaries, of whom 7 are not married, and 19 single lady workers. They have a number of Pastors and trained and educated native preachers. They occupy the points in the province from which the whole province can be reached; viz., Peking, Tientsin, Tungchow, Pao-ting-fu and Kalgan. These Missionaries are connected with the London Mission Society and the American Board, the S.P.G., and the American Presbyterian Board, the Methodist New Connection and the American Methodist Episcopal Mission. Let these Brethren and Sisters meet in the capital city—with as many of the native preachers and members as can be got together-for prayer and conference on the great work of evangelizing this one province of Chihli. Having one heart and one mind, under the guiding influence of the Holy Spirit, who abides with his people, as they will all speak one language, and confer about their own kindred and friends, the hearts of all will burn as they confer together and

they will be stimulated to new and increased efforts to effect an object which will commend itself to every one's heart and conscience. This taking of the native brethren into counsel and conference to effect objects for the good of their own province will develop and cultivate a sanctified love of country and awaken convictions of their own individual responsibility for carrying out our Blessed Lord's last command to "go into all the world and preach the Gospel to every creature," which they have never yet felt, and which they will never feel unless some special effort is made to cultivate it. Dear Brethren of the Metropolitan province, your influence and example is felt throughout the whole land. Let me beseech you by all the considerations which can influence your minds and hearts, as the servants of Jesus Christ, to give this matter your prayerful consideration; and if it commends itself to your approval commence the measures for such a general meeting for prayer and conference at the earliest practicable time and thus give your sanction and encouragement to a series of meetings which promise the highest good and best results to the great cause for which we labor. The one thing is to be filled with the spirit of believing and importunate prayer.

Let us consider the Fukien Province. In it there are 41 Missionaries, of whom 7 are unmarried, and 10 single lady workers. They are connected with the C.M.S., the London Society, the English Presbyterian Mission, the Methodist Episcopal Mission, the American Board and the Canadian Presbyterian Mission. They have an able and experienced body of native Pastors, and superintendents, trained in the management of church affairs, and some 5000 members of Christian Churches. Here is a body of professing Christians whose influence, if properly organized and directed, should be felt at once for good throughout the whole province. But unfortunately this province labors under two local difficulties. 1st. Is the difficulty of meeting together, because the locations of Foochow and Amoy are so far apart, and Formosa is separated from both by the straits. 2nd. There is the diversity of language, the dialect of Amoy not being understood at Foochow and vice versa. But in view of the greatness of the object to be accomplished and the benefits to be derived from a meeting for conference and prayer of the Brethren and Sisters from all parts of the province, I hope there are energy and devotedness enough among the Brethren notwithstanding these local drawbacks to enable them to effect nearly as much by meeting together as would be effected where all understood the same language. It is a great thing to look in the faces of the Brethren who are laboring in the

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same blessed cause, and to pray together for the blessing of God for their common labors. There are many things in common concerning which you could confer. Many of the native members would be able to understand the language of their brethren though they could not speak it. There would be those who could translate for the different speakers. Actual experience has shown to those who have tried it that the non-ability to speak a common language is not such a hindrance to profitable conference as many suppose it is who have not had any experience of Christian conference under such circumstances. With a full conviction of the difficulties of the matter in the Fukien province, yet so great is my conviction of the great benefit to be derived from such a Conference by all the workers in each separate province, that I most earnestly commend the subject to the prayerful consideration of the Brethren.

I come now to the Kiangsu Province. There are 45 missionaries in it, of whom 12 are not married, and 12 single ladies. These are connected with the London Society, the American Methodist Episcopal Mission, South, the British and American Bible Societies, the American Presbyterian Missions, North and South, the C.M.S., and American Episcopal Mission, the Inland Mission, the American Baptist South, and the Seventh-day Baptist. They are located at Shanghai, Soochow, Nantsiang, Chinkiang, Yang-chow and Nanking. They have an able body of trained Pastors and Preachers and many very intelligent and mature members. There are great facilities for meeting together in large numbers with but comparatively little expense, and there would be but little difficulty in respect to language. I hope therefore that with their experience in having the General Conference in 1877, the Missionaries in Kiangsu will at an early date have a local Conference for prayer and conference largely attended by the native members, and will devise measures for carrying on evangelistic labors, having for their ultimate object the evangelization of the whole of this populous region. What those measures should be may well be left for the brethren to settle upon when they come together for conference and prayer.

I have further to refer to the Canton province. This province has 64 Missionaries, 12 of whom are not married, and 23 single ladies, some 20 ordained native Pastors, some 100 and more native Preachers, and some 7000 native members. There are Foreign Missionaries of three nationalities, German, English and American. They are connected with the German Society, the London Society, the Wesleyan, the English and American Presbyterian, the Northern and Southern Baptist, the C.M.S., and the American Board. They are located at Canton, Hongkong, Swatow and in the

Waichow department. With great facilities for coming together in large numbers, so far as travelling arrangements are concerned, there are more difficulties as to language than in any other province. There are two languages among the Foreigners, German and English. There are three entirely different dialects among the native members; viz., the Cantonese, the Hakka and the Tiechiu dialects. This diversity of language is a very great hindrance to an interesting conference of the foreign and native brethren in the Canton province. Yet so great and manifest are the benefits to be derived from meeting together for several days' conference and prayer by those who are laboring for the accomplishment of a common object that I hope these brethren will be able to come together and obtain a great blessing in waiting upon the Lord in prayer-They have such advantages from their location, from the number and efficiency of their schools and the number of their trained and experienced Pastors, and the number of their members, stated to be some 7000, that with well devised plans and warm and earnest cooperation by all the foreign and native brethren, they ought to do a great work, by the blessing of God, for the advancement of the Redeemer's kingdom in that province. I hope to hear soon of efficient action in this line.

It is not my idea in suggesting these local Conferences to interfere with, or do away with the contemplated decennial Conference of 1887. These local Conferences will have a work of their own entirely separate and distinct from that of the general Conference. They will prepare the way more fully for the general Conference. For when the brethren come to the general Conference and report the plans and the results of the different plans pursued in the several provinces, there will be the opportunity for profitable conference in regard to their work. The native brethren having gained experience and confidence from their work in the local Conference would come together prepared to be greatly profited by conference with their brethren from the different parts of China, and they would return home to their several provinces with greater ideas of the work to be done, and of the means by which it is to be effected. To show the effect of such Conferences to develope spiritual power in native Pastors I present the report of some of the addresses of the native Pastors of Japan at their union meetings for prayer, which manifest a range of thought and a spiritual grasp of the subject that are most gratifying.

"The addresses of the leaders, and the subjects discussed and prayers offered were all of a very instructive and profitable character. More earnest and edifying meetings it has scarcely been anyone's privilege to attend in this or any other land. A perfect unity of heart and an intensity of desire seemed to characterize all present. At one of the meetings a Pastor spoke of the conviction that some one had expressed that we should have a ten-fold greater blessing this year than we had last. He spoke of what that meant by reviewing the blessings of the past year, and alluding to those already experienced the beginning of this year. At the beginning of last year four persons began earnestly to pray for God's Spirit to be poured out upon themselves and others. Soon spiritual sleepers were aroused; backsliders were reclaimed; a great spirit of unity arose between Christians of every name, and also between the foreign and native teachers. Then a readiness to suffer loss for Christ, the increased observance of the Sabbath, and of the study of the Scripture; then many hundreds of believers added to the Churches, 166 in Yokohama alone; the great advance towards full support of the native pastors, and self-support on part of nearly all native Churches; a new Christian Weekly; the increase of Christian literature; the devotion of time, money, and of believers' own persons to the Lord—all this had been enjoyed, and we were now to look for and confidently expect a ten-fold blessing. Very special prayer was made for the Spirit of God to be poured out on the Great Union meeting to be held at the Mei-ji K'wai-do, Tokiyo, Thursday, at 2 A.M. January 17th. This prayer was signally answered both as regards weather, the numbers assembled and the really great results of the meeting. The day proved most favorable, notwithstanding the appearance of a storm in the air, which fell the following night in snow to the depth of several inches. The meeting began promptly at 2 P.M. and lasted three hours, or to 5 P.M. The ground floor of the Hall was well filled: except a tier of seats in front of the platform every seat was occupied, and there were enough persons standing in the side aisles to have filled the vacant seats. Rev. Dr. Verbeck and Rev. H. Kozaki occupied the platform. Leading pastors and officers in the Churches of Tokiyo, with a considerable number of missionary gentlemen and ladies were observed in the audience. The girls of several schools with their lady teachers filled up the entire section of the Hall by the side of the organ brought there for the occasion. Another section was occupied by married or aged females. The remaining three sections of the Hall were occupied by men of middle age, the working force of the Tokiyo Churches. A spirit of solemnity seemed to rest upon the entire audience unlike upon any other gathering we had ever observed in so public a place. The services were introduced by the Chairman, Rev. Dr. Verbeck, giving out the Hymn in Japanese:-"All people that on earth do dwell, Sing to the Lord with cheerful voice," which, sung to the tune of Old Hundred, was rendered with great effect. The Chairman then read impressively the 8th Chapter of Romans from the Japanese New Testament, which was followed with prayer by the Rev. H. Kozaki. Addressing God, as the God of Abraham, of Isaac, and of Jacob—the God of the Covenant, he thanked the Divine Majesty of Heaven and of Earth for our assembling together to-day, and for the Spiritual blessings, especially in the better comprehension of Spiritual truth, vouchsafed unto his children in Japan the past year. He then be sought God for an enlarged out-pouring of His Holy Spirit upon all preachers and Christian workers; upon Our Country; upon Our Rulers; and upon all the Churches in Tokiyo. He followed his prayer with a short address setting forth the object of to-day's meeting, viz., to seek the out-pouring of God's Spirit upon all Japan. We were encouraged to do this in view of the great blessing bestowed in the past year, and we should pray that it might be ten-fold greater this year. The past Week of Prayer had been attended with much blessing, but we could not feel satisfied therewith, and hence this Second Week of Prayer, and the Union Meeting of to-day. All which seemed to be of God's guidance, since very little consultation had been, or could have been held about it. The importance of the object of the Meeting, he said, could not be exaggerated. Without the help of God the Kingdom of Christ cannot be advanced among men-learning, wealth, political power were not enough. The Spirit of God now, as at the first, was the only agent who could quicken dead souls into life. No other helper was sufficient for the great task of converting the thirty-six millions of our people to Christ.

Again contrast this assembly of 1000 persons, in a public hall in the Capital of the Empire as compared with the score of persons who assembled in a little school room in Yokohama twelve years ago for the first observance of the Week of Prayer in Japan, at which time the windows of heaven were first opened and the Spirit of God was first poured out upon Japan. Nor was this all-To-day in all parts of Japan from Sappora in the North, to Kagoshima it the South; and from Sendai in the East, to Kanazawa in the West; thousands of Christians were assembled supplicating this one great blessing for Japan. We should have faith to believe these prayers were to be specially answered, and that the Saviour's instructions to Paul were applicable to us to-day,

"Fear not, Paul, for I have much people in this city;" and that this should prove true not only of the Capital where we were now assembled but of the whole empire of Japan. After singing the hymn-"Wash me, and I shall be whiter than snow," Mr. Tsuda arose and very feelingly addressed the audience. He thanked God for His great grace to Japan, and then traced some of the providential dealings in not only bringing the Gospel to Japan. but bringing it in at the right time. If God's Kingdom had come sooner how would it have been received while the Daimio were in power, and had absolute control of the lives of their subjects? They could, and would, have persecuted believers in the Lord Jesus Christ. But now, how changed! The Government has been consolidated. and extends to all classes of the people; is in no wise opposed to Christianity; while the Buddhist and Shinto priests have lost their power and the patronage of the Government to a very great extent. Then the course of studies in the schools is helpful to Christianity. This was just the time for Missionaries and the dissemination of the Gospel. Then the gracious baptism of the Spirit received last year will mark the year, Meiji Fiu-roku-nen, 1883, in the future Church History of Japan as the year when the Church first received the Holy Ghost in any considerable measure. As we think of the blessings already received, our hearts overflow with thanks giving to God. Our people also, high and low, are all anxiously inquiring for the Gospel. He then recounted some conversations he had with a gentleman in a position to know of the interest felt in the spread of Christianity on the part of some of the leaders in thought and in political affairs in Japan. One of these had expressed his astonishment, and apparent grief, that Protestant Christianity had not spread faster and had not made more converts. "Why are there not more?" he asked, "And why are they not more rapidly made?" The speaker also alluded to the prophecy of some one made last year, that in 16 years more Japan whould be a Christian country; and now, also, that this year will be crowned with a tenfold blessing above the year that is past. All this, he thought, was most probable, yet many would doubtless fall away and lose their faith. What we all needed was to have our bodies of sin destroyed; we all needed spiritual bodies, i.e. bodies filled with the Spirit of God. The old man should be crucified, and all evil removedentirely given to Christ to destroy, and to have sin killed; and the grace of the Holy Ghost to come in and dwell in us as in a temple. Let us, then, in this most important time in all Japan's history, have our sins removed and have new hearts given us wherewith to serve God efficiently and acceptably. This address he followed in a humble prayer imploring the grace and strength we all so much need.

Other native brethren spoke of the need of Christ's prayer for the unity and brotherly love of the disciples being fulfilled; also of the fulfillment of the promise in Is. 65,24, "And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear." And yet, continued the speaker, the necessity and privilege of calling upon God continues, and it is the duty of all, especially of evangelists, to give themselves to the ministry of the word and to prayer. These remarks followed by prayers, led the Rev. Mr. Kozaki to call the attention of the meeting to the request first made for prayer for such as had turned back from the ministry and had lost faith; and he also requested special prayer to be made for our esteemed and beloved Sovereign, His Majesty the Emperor of Japan, that he might become a worshipper of the true God, and lead his people into a knowledge of the Divine will; and that God would raise up zealous and intrepid Evangelists-men full of faith and of the Holy Ghost-like Paul, and like Luther, to save the millions of our people. For this nothing could take the Holy Spirit's place. Learning could not, eloquence could not, nor could anything else. It was the same power that was required now as at the first animated the early Christian Church and made it such a power in the earth. This address brought tears of hearty response to many eyes, and was followed by several earnest prayers for the objects suggested. As the hour for closing, 5 P.M., had arrived, the assembly was asked to unite in the Lord's Prayer, led by the Chairman. This was followed by singing the Doxology, "Praise God from whom all blessings flow," after which, the Chairman, Rev. Dr. Verbeck, pronounced the Benediction, and this truly remarkable meeting was brought to a close. No one present could doubt that God himself had been in that assembly, in the name and person of His Son, through the presiding, controlling, and sanctifying influences of the Holy Spirit, and all in answer to prayer.

The remaining meetings of this Second Week of Prayer at Yokohama were very interesting, and a number of important subjects were brought forward in the addresses of the leaders, and in the prayers of those present. Notably among these were prayers, which strong cryings and tears, not only for kindred, but for certain sections of the country less accessible or hopeful for Missionary or Christian work than others. Kiushiu and the province of Mito were especially mentioned. Several items of encouragement were brought to knowledge in connection with these places. Special

prayer was also offered for Yokohama, so exalted, like Capernaum, in privileges, and like it so in danger of destruction from want of improvement of the same."

It is not necessary to go into any detail in regard to the provinces of Shantung and Hupeh where the laborers are so situated that they can easily have conference and cooperation. The general principles which apply to the whole subject can easily be carried out by them. So in the provinces where there are very few missionaries. Those who are in the different provinces most appeal to the home churches for such a supply of men as will carry the Gospel into every department, every district and every township of all the provinces. We need all to "undertake great things for God and expect great things from God" in order to hasten the coming of the kingdom. It is a great reproach to the church that the Gospel makes such slow progress. The word of God authorises us to expect the rapid spread of the Gospel and the conversion of many to Christ. The question of one of the leaders of thought in Japan should arrest the attention of the church of God in all lands. It is a proper subject of prayerful inquiry "why has not Protestant Christianity spread faster and why have not more converts been made?" All who believe in the mercy and grace of God in Jesus Christ must believe that God is ready and willing and able to bless His word to the conversion of many, and that He is ready to grant His Holy Spirit in answer to prayer everywhere as He has done in Japan during the last year. The reason of the slow progress of Christianity in China is owing to the want of believing prayer on the part of His people and the want of the use of the best arranged plan for carrying out the command "to preach the Gospel to every creature." Let us, my Brethren, set ourselves by prayer and supplication to seek "unto the Lord for his blessing," let us seek to "bring all the tithes into his storehouse and prove the Lord herewith if he will not pour us out" a blessing until there is not room to receive it "Then shall the wilderness bud and blossom as the rose, and this land become as the garden of the Lord."

I know that all my Brethren desire the same glorious results. I submit these suggestions to your consideration. I pray that God may guide all your counsels. If these things commend themselves to you in any way I hope you will seek to carry them into effect. If any one has other and better suggestions I hope he will make them known to his Brethren.

### EARLY CHINESE RELATIONS WITH ASIAN STATES.

BY E. H. PARKER. IN the 4th year of the after Han Emperor 光武 the Kings of 苏 車 and 鄯 善 offered to become subject to Han, because the Huns oppressed the west The with such heavy taxation; they also requested the re-establishment of the Proconsulate [都 講]: the Emperor, however, seeing that China herself was only newly settled, declined the offer. Stations [15] were established every 10 li to guard againt the incursions of the Huns, and, a year later, the Chinese general 張雄 defeated their hosts near the modern 代州 in Shansi. In the 16th year of Kwang Wu, the Princess of Annam [交趾女子] rebelled, but two years later her forces were routed by General Ma. (Mayer's Manual, No. 478.) In the 20th year, the Huns and the 鳥 桓 Tunguses once more began to harass the northern frontiers. In the 21st year the King of 恭 直 threatened to unite the whole of Turkestan under his sway, and the Kings of Shan-shan and I monce more invited the despatch of a Chinese Viceroy, but the request was again refused, though the King of So-kü was intimidated for the time: a year later however he attacked the small state of 斤慈 (pronounced as 雞 茲), and then Shan-shan with Kü-shi, in desperation sought for protection from the Huns. In the 24th year there was a schism in the Hun country, which was thence forward divided between the northern and southern Khans: the latter, (our old friend Hu-han-ya), offered his submission, and promised to guard the Chinese frontier from the Huns to the north and the # 9. Tunguses to the east. About this time the Nan tribes [五 溪] of Hu-nan broke out into rebellion, but were soon reduced to order. In the 27th year the northern Huns asked for an alliance, but the border prefect (modern 淀粉) was instructed to send back their envoy in order not to weaken the allegiance of the Southern Khan. In the 30th year however their request was granted. In the 16th year of his, Kwang-wu's, successor 明帝, General Ton [Mayers Manual no 675] all attacked the northern Huns, and captured their city Jwulu, which is described as being west of 蘭州. The Turkestan states once more sent their sons as pages to the Chinese court, [入侍], and Ton sent his captain, the valiant Pan-ch'ao [Mayer's Manual,' no. 536,] to Shen-shen whose king, intimidated by Pan's boldness, gave his son as a hostage for loyalty to the Han interest against that of the Huns. Pan was now sent to Khoten, [子囊], whose king, having heard of Pan's bravery, at once put the Hun envoy to death and gave in his submission. Thus the western states, after 65 years separation from the Han dynasty, were once more re-united under Chinese sway: the state of Kü-shi was defeated, and the proconsulate re-established. The northern Huns were, however, by no means intimidated: they entered the modern 大同府 in Shansi in great force, but were driven back with great loss thanks to the successful strategy of it. A year later the 白頂 (the same, probably, as Porter Smith's 白蘭) and the the tountries, together with 100 more tribes from the southwest, [西南夷遠國], came with tribute and submission under the guidance of the 盆州 prefect (here called 四川成都). In the 18th year the northern Huns attacked Kü-shi, killed the king, and threatened the Chinese outports, but were driven back by general 耿恭. Next year Kü-shi and the states of 焉 耆 and K'in-ts'z once more joined the Huns, and threw off the Chinese yoke: General Kêng's force was reduced to eating leather and bowstrings for food, but was shortly relieved by a mixed Chinese and Shen-shen army. The proconsulate was abolished by 章帝 but Pan-ch'ao was left with a garrison at 疏勒 (Kashgar), and relations with 鳥孫 state were kept open. In the first year of the Emperor A, the Chinese General Tow (Mayers 672) led an army of 200,000 men for 3000 li beyond the frontier, and inflicted a crushing blow upon the northern Huns, leaving a stone at it is it to commemorate his victory, [the identification of this stone would be of priceless value]. year later, General Tow's lieutenant pushed as far as 食 微山, into the very heart of the Tartar country, [雜 担 國], 5000 li from the Chinese frontier, and almost annihilated the northern Huns: this, says the history book, is the most distant point ever yet reached. In the second year of 安 密 (A.D. 108) General Teng, [鄧 監] attacked and routed the Tibetans, [鍾 羌], but was timid enough to recommend the abandonment of the extreme west [京州], a policy successfully combated by Yü (Hü, Mayers Manual No. 948). Yü Hü conducted an expedition against the Tibetans, who had advanced to a place on the borders of the modern Ho-nan, [译 谷], and, after defeating their hordes, built a number of fortresses. In the reign of 植 奈, (A.D. 155), the southern Huns joined the eastern Tibetans in revolt, but General 張 集 managed to induce the latter to take his side against the Huns, who were once mera crushed. The Hun chief Yu-kien who revolted on this occasion is called a 臺 耆, which is probably the same as daidji (Mayers' Chinese Government, No. 538). The term 單子 (Shan yü) will probably be found etymologically the same as Khan or even Ko'khan II in, "Shan is certainly etymologically the same potentially as Chean. and 于 寘 is known to be the same as 和 圖 or Khoten. By some process perhaps Ch'an-ho or Khan-kho has been reversed into Kho-khan: this, however, is mere speculation, and only suggested in order that competent enquirers may be put on the track.

# A REVIEW. DR. S. W. WILLIAMS' MIDDLE KINGDOM, CHAPTER XVIII. CAUSE OF THE PERPETUITY OF CHINESE INSTITUTIONS.

By REV. A. P. HAPPER, D.D.

THE general subject of this chapter of this comprehensive work is "The religion of the Chinese." But as I do not intend to consider their religion any further than it may be supposed to have assisted in perpetuating their Institutions, I prefer to select from the subjects included in this chapter the particular one which I propose to consider. It is not obvious why the author discussed this subject in this chapter; neither is it of any importance to surmise why he has done so. The chapter opens with this point thus; "As results must have their proportionate causes, one wishes to know what are the reasons for the remarkable duration of the Chinese people. Why have not their institutions fallen into decrepitude and this race given place to others during the forty centuries it claims to have existed? Is it owing to the geographical isolation of the land. which has prevented other nations easily reaching it? Or have the language and literature unified and upheld the people whom they have taught? Or lastly, is it a religious belief and the power of a ruling class working together which has brought about the security and freedom now seen in this thrifty, industrious and practical people? Probably all these causes have conduced to this end and our present object is to outline what has been their mode of operation."

"The position of their country has tended to separate them from other Asiatic races, even from very early times. It compelled them to work out their own institutions without any hints or modifying interference from abroad. They seem to have had no neighbors of any importance until about the Christian era, up to which time they occupied the basin of the Yellow River, or the nine northern provinces as the empire is now divided. The four northern provinces all lie on the south-eastern slope of the vast plateau of central Asia, the ascent to which is through a few passes, leading up five or six thousand feet by mountain defiles to the sterile, bleak plains of Gobi, yet this desert waste has proved a better defense for China against armies coming from the basin of the Tarim river than the lefty mountains on its west did to ancient Persia, and modern Russia. It was easier and more inviting for the Scythians, Huns, Mongols and Turks successively to push their arms westward, and China thereby remained intact, even when driven within her own borders."

"The Chinese have, therefore, been shut out by their natural defences from both the assaults and the trade of the dwellers in India, Tibet, and central Asia to that degree which would have

materially modified their civilization. The external influences which have molded them have been wholly religious, acting through the persistent labors of Buddhist missionaries from India."

"In addition to this geographical isolation, the language of the Chinese has tended still more to separate them from their fellow men. It is not strange, indeed, that a symbolic form of writing should have arisen among them, for the Egyptians and Mexicans exhibit other fashions of ideographic writing, as well as its caprices and the difficulty of extending it. But its long continued use by the Chinese is hardly less remarkable than the proof it gives of their independence of other people in mental and political relations."

"This isolation has had its disadvantageous effects on the people thus cut off from their fellows, but the results now seen could not otherwise have been attained. Their literary tendencies could not have attained the strength of an institution if they had been surrounded by more intelligent nations; nor would they have filled the land to such a degree if they had been forced to constantly defend themselves, or had imbibed the lust of conquest. Either of these conditions would probably have brought their own national

life to a premature close."

"Isolation, however, is merely a potential factor in this question. It does not by itself account for that life nor furnish the reasons for its uniformity and endurance. These must be sought for in the moral and social teachings of their sages and great rulers, who have been leaders and counsellors, and in the character of the political institutions which have grown out of these teachings. A comparison of their national characteristics with those of other ancient and modern people shows four striking contrasts and deductions. The Chinese may be regarded as the only pagan nation which has maintained democratic habits under a purely despotic theory of government. This government has respected the rights of subjects by placing them under the protection of law, with its sanctions and tribunals, and making the sovereign amenable in the popular mind, for the continuance of his sway to the approval of a higher power able to punish him. Lastly, it has prevented the domination of all feudal, hereditary and priestly classes and interests by making the tenure of officers of government below the throne chiefly depend upon literary attainments." Vol. II. pp. 188-191.

Having presented the reasons given by our author for the long continuance of the Chinese as a nation, I propose to discuss more fully the subject under consideration; and, believing that all results must have some proper and effective causes adapted to produce them, I will state more at length the causes which have contributed

to this result. The Chinese people have had a national existence under a monarchical form of government from B.C. 2205 to A.D. 1884 a period of 4,089 years. "The whole number of acknowledged sovereigns, in the twenty-six dynasties, according to the received Chinese chronology from Yu the great to Kwang-sü, is 238. This gives to each dynasty a duration of 157 years; and to each monarch an average of 17½ years. From the days of Menes in Egypt B.C. 2719 to 331, Manetho reckons 31 dynasties and 378 kings, which is about 77 years to a family and  $6\frac{1}{3}$  to each reign. In England the 34 sovereigns from William I to Victoria, A.D. 1066 to 1837, averaged  $22\frac{3}{3}$  years each; In Israel the 23 kings from Saul to Zedekiah averaged 22 years during a monarchy of 507 years." Vol. II. p. 185-7.

Thus there have been 25 political convulsions connected with the change of dynasties involving civil war and anarchy for a longer or shorter period. In some cases this change was effected after prolonged strife and fighting resulting in great depopulation of the country. In two cases outside tribes succeeded in placing their kings upon the throne of China. The Chinese, in different periods of their history, have carried on war with all the surrounding nations and tribes as the Huns, the Tartars, the Mongols, the Manchus, the Tibetians, the Annamese, the Siamese, the Burmese, the Coreans, the Japanese, the English, the French and the Russians.

There are no reliable data on which to form an estimate of the population at the commencement of the historial period of its existence and not until the 9th century B.C., are such data found. The population then is estimated at 21,753, 528. At the Christian era the population is estimated at 80 millions, when the population of the Roman Empire at the same time is estimated by Merivale at 85 millions. Vol. 1. p. 261. But on the downfall of the Han dynasty A.D. 265 such was the loss of life by epidemics and earthquakes that the population is said to have been reduced to 1/6 of the number there was in A.D. 230. In the year 1102 the population is stated to be 100 millions. In 1290 when the Mongols obtained the throne they published that the population was 58 millions. Under the Mings the highest number given was 66 millions; in 1472, during the present dynasty the population has increased until in 1812 it was stated to be 312 millions which is the largest number of people that has ever been united as one nation in the whole history of nations.

In the history of the world, the great kingdoms of Egypt, Babylon, Nineveh, Macedonia, Rome, and Persia have passed away, and with, the exception of India and Italy, the countries where these kingdoms existed have become greatly depopulated and the people of these countries have lost nearly all the characteristics which belonged to them in their early days. The question under consideration is, how is it that China amidst all these internal revolutions and external wars, has preserved the same form of government, all her industries, all her distinctive characteristics and institutions and increased in population so that she still exists

as the most populous nation on the face of the globe?

There are many and various causes which have contributed to effect this wonderful result. The first cause which I would mention is that the Chinese, as a race, possess those mental, moral and social characteristics which contribute to their continuance as a people. They have been sturdy and self-reliant. They have been excellent as organizers and administrators. They have been lawabiding and appreciative of good order and proper rule. They have recognized the various relations of life and the duties which belong to them. They have been industrious and practical in all the business and labors of life, and successful in all its industries. They have always manifested superior intelligence and thrift. These things are evident because there have been distinguished rulers in every dynasty. There has been a succession of able statesmen and administrators, eminent scholars and sages, philosophers and writers in every century of their long continuance. The nation has always maintained such a superiority in civilization, government and power as compared with all adjoining nations, that it has secured the voluntary recognition thereof from them. In the two instances where outside rulers obtained the throne of China they did not change its government or institutions but administered the government according to the traditionary laws and requirements. The knowledge of the arts and manufactures which contribute to the comfort of life were known among them from the earliest period of history, as the manufacturing of silk, and the cutting of jade stone and other precious stones. The art of printing and the manufactury of porcelain and other arts were early known. So superior were their buildings, clothing and comforts in the 16th century as compared with those then existing in Europe that the early Jesuit missionary represented the land as an earthly paradise. Education and learning have always been held in such repute that the literati are the gentry among the people, as well as the proper recipients of official appointment.

The second cause of their continued existence as a nation, is that the form of government, which has continued the same during these forty centuries amidst all the various revolutions and change of dynasties, has performed to a very remarkable degree the functions for which human governments are established among mankind. Governments are established, according to the most enlightened principles of political science, to promote the happiness and well being of the governed, to protect the people in their lives, property and the peaceful and unrestricted pursuit of their several avocations and industries. An able writer in the Quarterly Review for January 1884 says; "The Constitution of the United States of America is the most important political instrument of modern times." In "the declaration of independence" as prepared by the representatives of the American Colonies in 1776, which led subsequently to the formation of the Constitution of the United States, they state, "We hold these truths to be self evident that all men are created free and equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are established among men deriving their just powers from the consent of the governed. That when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institutte new government, laying the foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." Revised Statutes of the U.S. p. 3. The principles which the government in China recognizes are in the main the same as those expressed in the above quotation. Though the form in which the government in China is administered differs from that in the U.S.A. yet the principles on which it ought to be administered are stated to be the same. In the quotation already made from Dr. Williams he says: "The Chinese government has maintained democratic habits, has respected the rights of its subjects by placing them under the protection of law, and makes the Sovereign amenable to a higher power able to punish him, and has prevented the domination of all feudal, hereditary and priestly classes." Our author says, "In the counsels of Yu to Shunfin Shuking] are many of the best maxims of good government, both for rulers and ruled, which antiquity has handed down in any country.

The right to remove those rulers, who do not carry on the government for the objects for which government was instituted; viz, the preservation of the life, the liberty and happiness of the people, has been acted upon from the earliest existence of the nation. There are no incidents in the whole history of the country which are more generally known among the people, and more generally approved by all classes, than the dethronement of the Tyrant Kieh Kwei by Tang the successful, and the dethronement of

the Tyrant Chow-sin by Wu Wang the martial king. The killer of the Tyrant in each case became the founder of a new dynasty and the names of Tang, and Wu Wang, in the long list of emperors are held in special remembrance, as having vindicated and protected the rights of the people, and removed their oppressors. While the names of Kieh and Chow are held in universal abhorrence, their fate serves as a warning to those who occupy the throne of the danger of neglecting the duties of their high position. The extent to which quiet and peace, comfort and prosperity, education and learning have prevailed in China during its long existence as compared with all other non-Christian countries of ancient or modern times is the strongest evidence that the government has been fairly well administered, except at the times which led to revolutions and a change of the ruler. The fact that the country only reached its greatest properity, as to wealth, population, manufacture and commerce within the last 100 years is the strongest possible evidence that the Chinese race has not become enervated nor effete, and that the principles of government remain efficient and successful.

It is therefore a most interesting study to those who are interested in the history of mankind on what principles has the government been administered .- One of the most fundamental principles of the government is that the Emperor should select only good and competent men to be his assistants in government. Paou-king says: "The sovereign should share his government with none but worthy ministers." Shu-king p. 262. Of one king it is said, "He gave great offices to great virtue; and gave great rewards to great merit." p. 180. It is said of another emperor who was successful in ruling the empire that he gave offices only to the worthy, and employments only to the able." p. 316. Confucius says; "Good government depends upon obtaining proper men. \*\*\* Justice is what is right in the nature of things; its highest exercise is to honour men of virtue and talents." Mencius said; "When the virtuous occupy official stations, and men of talents are in office, then, when the members of government have leisure, they will illustrate the laws so that even an extensive country will fear and respect them." The Emperor Wen Ti, who ascended the throne B.C. 179, published a declaration in which he says; "The great Yu was at extraordinary pains to procure virtuous and able persons to assist him in governing wisely." Copied from Meadows "Desultory Notes' pp. 129-30,"

In connection with the principle of selecting good men for office it has been the usage to divide the administration among a number of men—placing some one at the head of each department as the Prime Minister, the Minister of Instruction, the Minister of Religion, the Minister of War, the Minister of Crime and the Minister of Works. See Shu-king pp. 528–30. It will be seen that this division of offices which comes down from several hundred years before Christ is nearly the same which is found in the Cabinets of the most enlightened Courts of Europe at this time.

It has commonly been written and said that the government of China is a despotism. But this is hardly correct. A despot knows no law but his own will or pleasure. But it is the duty of the Emperor of China to administer the government according to the statutes of the Empire. The Emperor is not permitted to administer the government according to his own personal views. He has not only the statutes of the Empire, but special advisors in his high Ministers, the officers connected with each of the several Boards and the great Council of State composed of all the high officers of the capital. One of the gravest charges which was made against an Emperor who had been dethroned was that he had disregarded the statutes. Thus of one it is said that in his administering the government "There is no consideration of the nature given by heaven; there is no obedience to the statutes." Shu-king p. 271. Again it is said of Show the King of Shang, "He has driven from him his instructors and guardians: He has thrown to the winds the statutes and the penal laws." p. 295.

The Shu-king inculcated upon rulers the duty of caring for the people. It is said "King Wan dressed himself plainly and gave himself to the work of tranquilization, and to that of husbandry. Admirably mild and beautifully humble he cherished and protected the common people, and showed a fostering kindness to the widower and widows." p. 469. This duty is fully implied in one of the titles which is given to the sovereign. "The great sovereign is the father and mother of the people," p. 284. In the great declaration of Shang we find this remark; "Heaven loves the people, and the sovereign should reverence this mind of heaven." p. 290. It was one of the charges against the Tyrants Kieh and Chow, who were discarded, that they oppressed the people.

It has been a fundamental principle of the Chinese Government that special care should be given to the promotion of education among the people. It is stated in the Book of Rites (B.C. 1200) "that for the purpose of education among the ancients, villages had their schools, districts their academies, departments their colleges and principalities their universities." This was a well established ancient usage B.C. 1200 and though offices and rank were not then attainable by examinations yet magistrates and noblemen deemed it necessary to be well acquainted with their ancient writings and such knowledge was held in the highest respect. "Centralization and conservatism were the leading features of the teachings of Confucius which first commended them to the rulers, and have decided the course of public examinations in selecting officers who would readily uphold these principles. The effect has been that the literary class in China holds the functions of both the nobles and priests, a perpetual association holding in its hands public opinion and legal power to maintain it. The geographical isolation of the people, the nature of the language, and the absence of a landed aristocracy, combine to add efficiency to the system; and where the peculiarities of the Chinese character, and the nature of the class books, which do so much to mould that character, are considered, it is impossible to devise a better plan for insuring the perpetuity of the government or the contentment of the people under that government." But the practical mind of the Chinese at an early period devised a plan of examination through which the government could secure the best educated talent for governmental appointments. "It was about A.D. 600, that Taitsang of the Sung dynasty instituted the present plan of preparing and selecting civilians by means of study and degrees, founding his system on the facts that education had always been esteemed, and that the ancient writings were accepted by all as the best instructors of the manners and tastes of the people." Middle Kingdom, Vol. I. 579-21.

Mr. E. Biot in his "Essay on the History of Public Instruction," gives a little different account of the matter from the one Prof. Williams gives. He says "In the first place, the earliest age of the Chinese nation gives us an account of two orders of colleges: the first, those which were annexed to the residences of the princes, the others distributed in the districts of the several realms. This account extends back to the time of the three ancient dynasties, the Hia, Shang and Chan dynasties, which commenced severally in the 24th, 19 and 12th centuries before our era. It has been handed down to us by the trustworthy Mencius, and rests upon traditions, admitted throughout the successive generations of the Chinese nation. According to these traditions which have been collected at a more modern date, in the Liki and the Chau Li, China being colonized by the Chau, the Shang, and even the Hea, had then a complete system of popular and liberal instruction."

"Each family had a hall for study: every canton had a school, each district a college. Indeed, a college of a high order was established in every capital of a principality. According to the same traditions, there existed in the vicinity of the imperial residence of the Hea and Shang two colleges, and even an academy of music. These three establishments were devoted to the education of the sons of the Sovereign and of his high officers who were instructed in the form of ceremonies, in music, in the use of the bow, in the art of guiding the chariot, in writing and arithmetic. There were established also near the palace of the great Chau dynasty, two schools one called the citizens school, where the children of the common people were instructed, the other the perfecting school which received those scholars who had distinguished themselves in the former school. According to the account given in the LiKi; the ground on which the selection was made, was virtue, aptitude in the administration of affairs and facility in expressing themselves. According to this account, it would seem there was a regular mode of promotion by examination, for passing from the inferior school to the higher seminary, and that the appointments were regulated entirely by the merits of the candidates. According to the LiKi and Chau Li, the prefects of districts and chiefs of cantons assembled their subjects at the opening of each season, examined them in the progress they had made in virtue and the sacred rites, made trial of their skill in the exercises of war, and sent the most distinguished of them to the public school. The feudatory princes presented in the same manner to the Sovereign the graduates of their several realms. Both the pupils of the schools of the capital and these graduates were afterward called to hold offices under the government. It would appear then, from all these traditions, that the assembly for the choice of the government officers had already existed under the three first dynasties, or at least under the third, that of the Chau, and I ought to mention that the high antiquity of this institution is an incontestible fact in the estimation of Chinese authors. This much is at least certain, that the first notice of examinations for the determination of merit, as appears in the Shu-king, appears in the 23rd century B.C. under the reign of Shun, and that the history of this custom dates back to the year 650 B.C. as is shown in the rescript of Hwan-kung the prince of Tse preserved by the Kwoh Yü. This rescript mentions three degrees of promotions, by three successive selections, by the chief of the department, by the superior officers, and by the prince. Chinese Repository. Vol. xvIII. pp. 59-60.

Mr. S. S. Meadows in his "Desultory Notes on the Government and People of China" expresses the opinion that "every successive dynasty has practically maintained the principle that good government consists in the advancement of men of talent and merit only to the rank and power conferred by official posts; and that it has been looked upon by the Chinese as forming in its operation the principal support of government."

He maintains that the examinations were instituted as an efficient means of securing the appointment of such men to office. He claims that three great and important results are secured by this system. "First then, the strict equity of the principle makes the untalented submit cheerfully to whatever is founded on it; and as a certain path is open to every man of real talent, able demagogues are rare. Secondly; by securing for the government the services of the wise and talented, public business must, generally speaking, be efficiently performed. Thirdly; the certainty of attaining wealth and rank in the state, merely the personal qualifications, stimulates the whole nation to healthful exertions, thus diffusing prosperity throughout it, and multiplying its powers to a great extent." pp. 124–48.

It is a strong testimony to the excellency of the system of examinations that this example of the Chinese government has led some of the most enlightened nations of Europe and America to adopt this plan for increasing the efficiency of their civil service.

As bearing upon the efficiency of the examinations in preparing properly qualified persons for office, and thus having a great influence in perpetuating the government, the character of the books which are studied by the aspirants for literary honors is of great importance. I remark on this point that the books which are universally studied are eminently adapted and suitable to prepare men to be good rulers and magistrates and to prepare the people to be obedient and contented subjects. The books which are studied by all classes, from the commencement of their studies till they attain the highest literary honors, are the Four Books and the Nine Classics. Those books contain complete systems of political philosophy and moral duties. They teach the character and duty of government, and the principles which insure good government. The respective and relative duties of rulers and the ruled, of prince and people, superiors, inferiors and equals, parents and children, husbands and wives, friends to friends are taught with great clearness, fulness and particularity. The five constant virtues which are necessary to constitute the perfect man are inculcuted with an earnestness and completeness proportionate to their importance. These virtues are benevolence, uprightness of mind, propriety in demeanor, knowledge or wisdom and good faith. All these virtues and duties are not only taught and explained didactically, but they are taught by example as well as by precept. They are made clear and of easy application by every variety of illustration. The Book of Records, the Shu-king, first in importance as it is in age, consists of a series of documents relating to the history of China from the times of Yao down to King Hiang of the Chow dynasty. i.e. from B.C. 2357 to 627, and it refers to the history of events under five dynasties viz., the Yau, Shun, Hia, Shang and Chow dynasties. "The Shu-king contains six different kinds of state papers; viz., imperial ordinances, plans drawn up by statesmen as guides for their sovereigns, instruction for the guidance of the prince, imperial proclamations and charges to the people, vows taken before Heaven by the monarch when going out to battle, and, lastly, mandates, announcements speeches, and canons issued to the ministers of state. It contains also the account of the dethronement of the two Tyrants Kieh and Chow and the reasons therefor. The names of the great rulers Yau, Shun, Min Wang, Wu Wang and of others are found in it and the account of their wise and patriotic ruling and protecting of the people. These names of these illustrious men and their lives are as well known among the people of China as are the names of Alfred the Great and of Washington in Great Britain and the United States. And the evil conduct of the Tyrants is as well known and as much detested among this people as are the misrule of George the Third. which cost England the loss of her American colonies, and the treason of Benedict Arnold in the United States, among the people of their respective countries, though those who are the examplars to the Chinese lived more than 3000 years ago. The knowledge of the reign and rule of the good Kings Yao and Shun, Min Wang and Wu Wang is as familiar to Chinese readers as is the beneficent reign of Her Majesty Queen Victoria to her subjects. There are also examples of virtuous statesmen, honorable men and good members of society in these records. There are accounts of persons who exemplified in their conduct all the five constant virtues.

In the teachings of Confucius and Mencius, in the Four Books, instruction is given in regard to all the five relations that are found among men and the duties which belong to them, and the obligation to perform all these duties and to cultivate these virtues, with constant reference to the examples which are found in the Book of Records. So complete and particular are the teachings of the Chinese Classics in regard to the character and principles of good

government and the duty and obligations connected with the various relations which mankind sustain to each other in political and social life, and in regard to the great excellency of and the universal obligation to practice the five virtues of benevolence, uprightness, propriety, wisdom and truth, that "it is not possible to conceive of a better plan for securing the perpetuity of the government, and the contentment of the people under the government" than by this thorough instruction of all who learn to read in these Classics. This is all the more correct when we remember the great reverence and high esteem in which these Classics are held by all classes and conditions of the people from the highest to the lowest. And when it is still further remembered that the Classics come to the Chinese people with the high prestige and sanction of Confucius, who is honored and worshipped as the "Teacher of the ten thousand ages" and who is one with Heaven, the reason for this reverence and esteem becomes more manifest. The fealty and loyalty which these instructions secure among the people were wonderfully manifested during the Tai-ping rebellion, when, notwithstanding the great success which it attained and the power which it exercised for a long time in extensive districts, there was no instance, except those who were first led to join it, of the people voluntarily joining it, and Williams states "there was not an instance of an official voluntarily joining the insurgents though there were thousands who died in defence of their Emperor and his throne." Vol. 1. 563.

In the works of the Jesuit Missionaries, and of Staunton Davis and Medhurst the universal prevalence of filial piety is spoken of as the great cause of the longevity of the Chinese nation. I do not dilate upon this feature of Chinese social and family life. Every student of human society and the principles which affect for good, can readily understand that obedience to the head of the family must have an immense influence in the promotion of and securing good order in the Community and the recognition and obedience to constituted authority in the State. As among the Chinese the Chinese nation constitutes one great family of which the Emperor is the Father and Mother, the extent to which filial piety has prevailed in China has been a direct and most efficient help in securing the perpetuity of this nation.

But there is still another and very important feature of the government which has greatly contributed to its long continuance and its vigor. I refer to the fact that the Emperor regards himself, and the *people* also so regard him, as their Heaven-appointed Ruler. He is also called Tien-tsz, "Son of Heaven," and Shing-tien-tsz, "wise

son of heaven," as being born of heaven and having infinite knowledge; which terms are given to him as the ruler of the world by the gift of heaven. Vol. 1. p. 394. The first Emperor of the present dynasty thus announced his elevation in November 1644;-"I the Son of Heaven, of Ta-tsing dynasty, humbly as a subject dare to announce to Imperial Heaven and to Sovereign Earth my Imperial grandfather received the gracious decree of Heaven and founded a kingdom in the East. I, receiving Heaven's favor, and in accordance with their wishes, announce to Heaven that I have ascended the throne of the Empire." p. 396. The late Emperor Tao-kwang, on ascending the throne in 1820, announced his ascent to the throne thus ;-" I, knowing that his late Majesty has laid the duty on me, and that Heaven's throne should not be long vacant I purpose on October 3rd, devoutly to announce the event to Heaven, to Earth, to my ancestors, to the gods of the land and the grain, and then shall sit down on the imperial throne." p. 400.

"The prime idea of this worship [the worship of Heaven] is that the Emperor is Tien-tze, Son of Heaven, the co-ordinate of Heaven and Earth, from whom he derives his right and power to rule on earth among mankind, the one man who is their vicegerent and the third-one of the Trinity (san-tsai) of Heaven, Earth and Man. With these ideas of his exalted position he claims the homage of all his fellow men." Vol. II. p. 194. That this is not any mere empty and unmeaning title is evident from a state paper issued by the late Emperor Tao-kwang in 1832, the 12th year of his reign, in a time of severe drought. "Kneeling, a memorial is hereby presented, to cause affairs to be heard. Oh Alas! Imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past and no rain has fallen. Not only do agriculture and human beings feel the dire calamity, but also beasts and insects, herbs and trees, almost cease to live. I, the minister of Heaven, am placed over mankind, and I am responsible for keeping the world in order and tranquillizing the people. Although it is now impossible for me to sleep or eat with composure, although I am scorched with grief, and tremble with anxiety, still after all, no genial and copious showers have been obtained. \* \* The sole cause is the daily deeper atrocity of my sins; but little sincerity and little devotion. Hence I have been unable to move Heaven's heart and bring down abundant blessings \* \* \* Prostrate I beg Imperial Heaven (Hwang Tien) to pardon my ignorance and stupidity, and grant me self renovation, for myriads of innocent people are involved by me the one Man." Vol. I. 467. This idea that China is under the special care of Heaven, and that its rulers are appointed by Heaven has come down from the earliest antiquity. In the Shu-king at page 418, Prof. Legge's translation, we find these words; "Great Heaven having given this Middle Kingdom with its people and its territories to the former kings, do you, our present Sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on; so also will you please the former kings who received the appointment from Heaven." And on page 497 we read, "Heaven, on this, sought a true lord for the people, and made its distinguishing and favoring decree light on Tang the successful, who punished and destroyed the sovereign of Hea. Heaven's refusal of its favor to Hea was decided."

This conviction pervades the mind of the officers and people as well as of the sovereign. Commissioner Lin, famous for his efforts to stop the opium trade, was a typical Chinese. His state papers are all pervaded with this conviction. In his vigorous exhortation to all Foreigners, he thus writes, "Now, our great emperor, being actuated by the exalted virtue of heaven itself, wishes to cut off this deluge of opium, which is the plainest proof that such is the intention of high heaven. It is then a traffic on which heaven looks with disgust and who is he that may resist its will? Thus in the instance of the English chief Robarts, who violated our laws; he endeavoured to get possession of Macao by force and at Macao he died. Again, in 1834, Lord Napier bolted through the Bacca Tigris, but being overwhelmed with grief and fear he almost immediately died; and Morrison, who had been darkly deceiving him, died that very year also! Besides these, every one of those who have not observed our laws has either been overtaken with the judgments of heaven in returning to their country, or silently cut off ere they could return thither. Thus then it is manifest that the heavenly dynasty may not be opposed." Middle Kingdom, Vol. 11. p. 501. The Chinese words tien chao are more properly translated, "the heaven appointed dynasty" rather than the heavenly dynasty. Commissioner Lin in his Letter to the Queen of England says, "Our Heavenly court [or heaven appointed dynasty] has for its family all that is within the four seas; the great Emperor's heaven-like benevolence, there is none whom its does not overshadow." Chinese Repository. Vol. VIII. p. 9. In his second Letter to the Queen of England, he writes, "Suppose the subject of another country were to come to

England to trade; he would certainly be required to comply with the laws of England. Then how much more does this apply to us of the celestial empire [or of the heaven appointed dynasty] \*\*
Our celestial empire rules over ten thousand kingdoms. Most surely do we possess a measure of god-like majesty which ye cannot fathom"! Chinese Repository. Vol. VIII. p. 501-2.

So completely does this idea pervade the Chinese mind that in the Shu-king, the Book of Records, not only is the Emperor styled the Son of Heaven, but the throne is designated the "Heaven conferred seat." p. 210. The revenues are styled "the heaven appointed emoluments." p. 214. "If there shall be distress and want within the four seas, the heaven-appointed emoluments will come to a perpetual end." Chinese Classics, Vol. 1. P. 214. "He did not call him to share any of the heaven-appointed places, or to govern any of the heaven-established offices, or to partake of any of the heaven-instituted emoluments." Vol. 11. 254. The dethronement of tyrannical kings, as Kieh and Chow, by an aspirant to the throne is spoken of as the "Heaven-appointed punishment." Shu-king, p. 168, 176. In this view of the sacredness of the Imperial rule as conferred by Heaven, it is not so much to be wondered at that not a single officer voluntarily joined the Taiping rebellion during the eighteen years of its continuance. It is strange that, among a people so orderly and so little given to war, the revolutions connected with a change of dynasty should be attended with such a loss of life. In some instances more than one-half of the population was destroyed. A very probable explanation is this. The people regarding that the occupant of the throne is there by the appointment of Heaven do not consider themselves freed from their allegiance to him till it is manifest that the decree of Heaven has come to the aspirant to the throne. Not till the people feel themselves absolved from their allegiance to the old Emperor by this new decree of Heaven, have they been willing to give in their allegiance to the new Ruler. Hence the long continued internal war and bloodshed resulting in the loss of so many lives.

When these principles and characteristics of the Chinese Government and the manner in which it has been, for the most part, administered have been fully considered, I think most of the students of Chinese history and institutions will concur in the opinion that I have presented one of the most influential causes for the long continuance of the Chinese nation.

In conclusion I remark that I think the considerations which I have presented viz, a hardy and enduring race of people, with

a government which has been professedly administered for the benefit and happiness of the people by rulers appointed by Heaven, which power all recognize as having the supreme right to appoint them and which rule has been strengthened by the universal prevalence of filial piety, are sufficient to account for the long continued existence of this people as a nation. While the geographical isolation of the nation may, in some particular times, have saved it from external assaults, it may be surmised that the liability to collision with some nations of nearly equal power and influence as itself would have been advantageous to the country. It would have led to the development and cultivation of the martial virtues, and have prevented the inordinate development of that overweening vanity and self-conceit which so seriously threaten her own destruction. The recent willingness to receive some of the sciences and arts of the West and to adopt western military and naval tactics appears to warrant the idea that even yet free intercourse and collision with the Western Powers will result in China arriving at a position of power and wealth in the future which she has never attained to in her past history. Her future career under these new influences and surroundings will be watched with deep interest by all students of history. It is to be most earnestly desired that she may soon receive into her body politic the health-giving influence of Christianity which has so wonderfully increased the growth and development of the nations of Europe. If Christianity is received by the Chinese rulers and people and it does for the Chinese race what it has done for the Teutonic and Anglo-Saxon races, a future of great improvement and development is before her.

## Missionary Aews.

### Birth, and Death.

#### BIRTH

AT Shanghai, on March 5th, 1884, the wife of Rev.C.D.Tenney, A.B.C.F.M. Mission, Tai-yuen-foo, of a son.

### DEATH.

At New Haven, Ct, U.S.A. February 16th, 1884, S. Wells Williams, LL.D. formerly of the A.B.C.F.M. Mission, Canton, and late President of the American Bible Society.

ARRIVALS—In December, MissHattie Lewis to join the American Presbyterian Mission in Canton-

At Hongkong, February 16th, Mrs. A.P. Happer, of the American Presbyterian Mission, Canton, on her return; Miss M. A. Baird to join the same Mission.

On March 7th, Mr. Alexander Langman, Mr. Thomas Henry King, Mr. Wm. Key, to join the China Inland Mission at Yangchow.

Rev. E. Bryant, B. & F. Bible Society, Peking, on his return. Mr. David Evans, to join the B. & F. Bible Society at Tientsin.

On March 14th, Rev. E. H. Thomson, American Protestant Episcopal Mission, Shanghai, on his return.

On March 22nd, Lucy H. Hoag, M.D., of the American Methodist Episcopal Mission, Chinkiang, on her return. Miss M. C. Robinson, to join the same Mission.

At Shanghai, on March 27th, Miss E. M. McKeniche, to join the Woman's Union Mission. Miss Dr. Corey, to join the American Methodist Episcopal Mission, at Foochow.

At Shanghai, April 15th, Rev. & Mrs. J. MacIntyre, United Presbyterian Church of Scotland Mission, Newchwang, on their return.

Messrs. T. Windsor, and E. Hughesdon, to join the China Inland Mission at Kweichow.

Misses Minchin, Cheney, Fowles, and Whitechurch to join the China Inland Mission at Yangchow.

On April 16th, Rev. and Mrs. J. J. Turner, English Baptist Mission, Tai-yuen-foo, on their return.

DEPARTURES.—On March 25th per s.s. Achilles, Rev. W. Muirhead, of the L.M.S., Shaughai, for England.

Per s.s. Clyde on March 27th, Mrs. M. T. Yates of the Southern Baptist Mission, Shanghai, for U.S.A. via Europe; Miss A. C. Safford of the Southern Presbyterian Mission, Soochow, for U.S.A. via Europe. Home address, Greensboro, Green Co. (care of Mrs. E. B. Scudder,) Georgia, U.S.A.

Rev. Joseph H. Neesima, President of the school connected with the A.B.C.F.M. Society, Kioto, Japan, sailed for U.S.A. via Europe, on April 6th.

Per s.s. Genkai Maru on April 16th, Rev. and Mrs. L. N. Wheeler and two children, of the American Methodist Episcopal Mission, Chungking, for U.S.A.

On April 25th, per s.s. Telemachus Miss M. Bruce, American Protestant Episcopal Mission, Shanghai, for U.S.A. via London. recently returned from an extended tour among his country stations. He reports 90 additions to the church during the tour.

Will any who are engaged in the preparation of commentaries on any portion of the Scriptures be good enough to give information of what work they have in hand, through the columns of the Recorder.

The following summary of statistics of Protestant Missions in Japan for 1882, has been furnished us by Dr. Verbeck.

No.	of	married male missi	onari	es 81
,,	"	single ", "		8
99	99	" female "		56
		No. of missionaries	,	145
No.	of	organized Churche	s,	93
33	,,	present membersh	ip,	4987
27	23	mixed schools,		39
9.9	99	pupils in same,		1520
99	99	boys' schools,		9
2.9	9.7	pupils in same,		454
29	99	girls' schools,	• • •	15
,,	99	pupils in same,		566
99	93	theological school	s,	7
99	,,	pupils in same,		71
,,	2.9	sunday schools,		109
22	9 7	pupils in same,		4132
23	99	ordained preacher	°S	
		and pastors,		49
3.9	99	assistant catechist	8,	100
99		bible-women,		39
23	99	hospitals,		1
29	22	in-patients (last	year)	, 79
39	99	dispensaries,		8
,,,	,,,	patients (last year	r),	24898
To	otal	of contributions of	1	
	the	native churches	\$ 100	001.4

for all church purposes

(last year), in Yen.

12064.48

Rev. J. L. Nevius, D.D., has | WE have been favored with a copy of a letter from the U.S.A. Minister to Siam, to His Majesty the King of Siam which we think is well worth reproducing.

Legation of the United States, Bangkok, Siam, Feb. 9th, 1884. His Majesty Chulalonkorn,

King of Siam,

SIRE :-

"The Reverend Doctor Mc. Gilvary and his associates of the Presbyterian Mission at Chengmai, desire permission to establish a Missionary station at Lakon, in the North Laos country; to reside there permanently as teachers of the Christian religion; to have protection and safe conduct at the Station and in transit to and from the same; to buy houses, and grounds for the necessary buildings to open schools; to establish hospitals where the poor may be supplied gratuitously with medicine and medical attendance; and to the end that they may be aided, assisted and protected herein, request, through me, a Royal Letter of Authority directed to the Viceroy at Lakon.

In a late proclamation it was announced "that it is His Majesty's pleasure that all his subjects be allowed to choose their mode and object of worship, according to the dictates of their own consciences, and on a more recent occasion, when I had the honor of presenting at a Royal Audience, American men and women engaged in Christian Missionary work in Siam, Your Majesty was understood to declare free toleration in all religions that tended to the advancement of the people and did not conflict with the laws of the realm."

ened promises my constituents rely, believing, as I do, that their religion tends to the advancement of the people and does not conflict with the laws of the kingdom.

The petitioners are not political agents or Jacobins, but peaceable, law-abiding persons, desirous of doing good, who at all times and places, would be loyal to Your Majesty's Government and to the constituted authorities.

I have pleasure in commending them, and in making their request my own. I avail myself of this occasion to renew to Your Majesty the assurance of my high consideration.

> (Signed) John A. HALDERMAN, Minister.

DIED at New Haven in the United States of America on February 16th, 1884, S. W. Williams, LL.D. Professor of the Chinese Language and Literature in Yale College. As it has been known that Dr. Williams was in feeble health this announcement will not be a surprise to his many friends in China. But it does not in any degree lessen the sorrow of friends at the event. He has been gathered like a shock of grain fully ripe for the garner. After an unusually long period of public service in China he was permitted to continue his usefulness in positions of honor and influence at home. As Professor in one of the largest Colleges in the U.S.A. and as President of the American Bible Society he occupied prominent positions. His removal will be greatly regretted. It is a matter of rejoicing that he was spared to

Upon these liberal and enlight- complete the revision of his great work, the Middle Kingdom, and to see its revised text received with so much favor and commendation. This work and his Dictionaries of the Chinese Language will long remain as monuments of his untiring and pains-taking industry and his good judgment. But his removal takes away one of the land-marks in China. For fifty years he has been connected with this country. For though he left its shores a number of years ago, yet by his letters, his writings and his benefactions he still kept up his acquaintance with and interest in all that concerned this nation. We hope to be furnished with some detailed memoir of Dr. Williams by some of his particular friends. We rejoice that we are able to say that for him to die is gain. "For blessed are the dead who die in the Lord." We present our best sympathies to his bereaved children friends. \* \*

Since our last issue we learn that the number of native Christians is greater than we then stated it to be. At Swatow where there are Missions of the English Presbyterian Society, and of the Baptist Missionary Union, there are native converts in connection with each Mission of about 1000 making together about 2000 in the Chiuchow Department. There are in connection with the German Mission in the Waichow and Kiaying Departments some 2300. So that including those that are in and near to Hongkong there are nearly, if not quite, Protestant adult Christians in the Canton Province.

# Notices of Recent Publications.

The Osaka Conference. Proceedings of the General Conference of the Protestant Missionaries of Japan held at Osaka, April, 1883. Yokohama, R. Meiklejohn & Co. 1883.

This is a handsome volume of 514 and resulted in giving to all the pages well printed with good type meetings a marked tone of spirituand on white paper. The style in ality and power by which a remarkwhich it appears is a credit to the publishing committee and the publishers. The initiatory steps for holding the Conference were taken by issuing a circular letter addressed to all the missionaries in Japan. Favorable replies having been received a Committee of Arrangements was formed as early as Oct. 1881 consisting of a representative from seventeen different Societies. This Committee fixed the time for the Conference to be April 16th, 1883 at Osaka, and secured the preparation of a paper on each one of the subjects which it was deemed desirable to discuss during the meetings. In accordance with the arrangements thus made by correspondence some 104 persons, comprising missionaries and their wives and single ladies met at Osaka, in the hall of the Municipal Council, the use of which had been kindly given for the meetings. The series of meetings was opened with a religious service during which the Rev. J. H. Ballagh preached a sermon on "The need and promise of the power of the Holy Ghost in our work as missionaries." Acts 1:8. This sermon, which was preached in the power and demonstration of the Holy Spirit gave the

able spirit of harmony and brotherly esteem was developed between all the missionaries themselves and between them and the native brethren in Osaka, and they took a very active part in the popular meetings which were held in the evenings.

The papers which were read were on these several topics:-History of Protestant Missions in Japan, Rev. G. F. Verbeck, D.D. The Religious Influence of Buddhism as an Obstacle to the Reception of the Gospel in Japan, Rev. M. L. Gordon, M.D. The influence of Chinese Literature as an Obstacle to the Reception of Christianity in Japan, Rev. Hugh Waddell. The Influence of Modern Anti-Christian Literature upon the Missionary Work in Japan, Rev. D. C. Greene, D.D. Missionary Itineration in Japan, Rev. R. S. Maclay, D.D. What are the Special Obstacles to the Progress of the Gospel in Japan, Rev.S. Matsuyama. Obstacles to the Spread of Christianity in Japan, Rev. J. T. Ise. The Object of the Educational Work of Missions in Japan, Rev. C. T. Blanchet. Methods of Educational Work in Japan, Rev. T. S. Tyng. The Training needed for Native Pastors and Evangelists, Rev. J. D. key note to all the conferences, Davis, D.D. The Distinctive Claims Education of Women, Mrs. E. R. in view of the present openings and Churches, Rev. G. M. Mencham. The Self-support of the Native Church, Rev. Geo. W. Knox. The Self-support of the Japanese Native Church, Rev. Paul Sawayarma also Rev. Paul Kanamori. The Position Thomas Medical Missions, Palm, M. B. & C. M. Missionary Health Vacations and Furloughs, John C. Berry, M. D. Missionary Work and its Effects upon the Worker, Rev. W. Tayler, M. D. The Preparation of a Christian Literature, Rev. N. Brown, D.D. Principles of Translation into Japanese, J. C. Hepburn, M. D. L.L. D. Should the Number of Foreign Missionaries in Japan be Increased? Rev. C. F. Warren. Preaching to the Heathen; its Matter and Methods, Rev. W. Denning. Sabbath Schools: how to develop and conduct them, Rev. Julius Soper. These 25 papers on some 20 different subjects gave a wide range to the discussions. Most of them grew out of the particular state of the work in Japan at this time. Hence the discussions were eminently practical and profitable. The matter of self-support of the native church appears to be a burning question of the time. It would appear that the Japanese converts will take the lead of those of all others lands in supporting Christian institutions for themselves, and also in special and laborious efforts to carry the Gospel to those who are as yet destitute of it. The question which, next to this, appeared to elicit the most interest was increase of the places 281. Fixed contributions in

of the Educational Work for number of missionaries. The gene-Women, Mrs. L. H. Pierson. The ral conviction appeared to be that Miller. Self-support in the Native facilities in Japan it is the duty of the churches to increase the number of workers so as to carry the gospel to the whole 36 millions of Japan as soon as possible, in which opinion we most earnestly concur.

> There are some very interesting statistics given at the end of the paper on the History of Missions in Japan which we copy. Protestant Missions, No. of converts. In 1859 none. In 1876 or after 17 years from the commencement, 1,004; in 1869, 2965; 1882, 4,981; at the close of 1883, 6,598, showing an increase during 1883 of 1611. Contributions of the native members for 1883 yen 16,166, a sum more than equal to yen 2 for each member. In 1883, of copies of S.S., or parts 57,593 were sold; of complete Bibles or Testaments 20,368. In 1883 of Religious Tracts and Books by the American Tract Society and London Religious Tract Society and others 149,427. Two weekly papers, circulation 2000; two monthly papers, circulation 2,700.

Statistics of the Greek Church Missions in Japan up to 1883. Priests 14 of whom 3 are foreign and 11 are native. Foreign Teachers 2. Unordained evangelists 106 of whom 26 are of the first, 48 of the second and 19 of the third grade. Believers 8,863 of whom 1391 had been baptized during the last year. Scholars 395. Christian marriages 26. Christians deceased during the year 139. Organized Churches 148. Church edifices 110. Preaching yen 148. School contributions 98. Church contributions 4,373.

Statistics of the Roman Catholic Missions in Japan as furnished by the Abbe Paulin Vigroux, Pro. Japanese Roman Vicar Apost. Catholic Population in 1881, 25,633. Baptisms during the year, of pagan adults 1,225, children of pagans 548, children of Christians 922. Converted Protestants or Greeks 2. Bishops 3. European Missionaries 43. Churches or Chapels 80. Seminaries 3. Students in these, 71. Catechists 202. Schools and Orphanages 74. Scholars in these 2920.

It would be a matter of general interest if a summary of Protestant Missions had | been prepared and published similar to those of the Greek and Roman Churches.

The book can be had of the Publishers in Yokohama. It is sold for \$2,50 and the postage to China is 19 cents. In consequence of the papers being so much adapted to the particular state of things in Japan at this time, they do not present as many suggestions to missionaries in China as the papers read before the Indian Decennial Conference which was noticed in our last number.

Life of Luther. By Julius Köstlin, Translated from the German-New York, Charles Scribner's Son.

THE observance of the 400th an- lands. Lives of the Reformer have niversary of Luther's birth was general and wide spread, extending to the people of all Protestant lands in all parts of the world. It was of course, observed with more enthusiasm in the "Fatherland" where the aged Emperor and the crown Prince both gave their special sanction and encouragement to its general observance. But it was also observed with great interest in Denmark, Sweden and Norway where not only Royalty lent its sanction to the observance, but where the highest dignitaries of the church and the universities participated in the exercises. Connected with these celebrations have been many lectures and addresses setting forth the character and labors of Luther, and the results of the Reformer's efforts, in the language, literature and institutions not only of Germany but in all Protestant come forth from the fact that her

been printed by the hundred thousands, and not only sold in great numbers to the reading population in all lands, but were distributed to the school children in Germany and Sweden. In answer to the invitation to attend the celebration at Wittenberg, the Emperor of Germany wrote regretting that he would not be able to attend personally: but he appointed the heir apparent to represent him and expresses himself in words worthy to be widely perused. He said, "I feel as an Evangelical Christian, and as the chief custodian of the government of the church, a lively interest in every celebration of the kind by which the Evangelical Creed may find renewed vigorous expression. I also highly appreciate the rich blessings, for our dear Evangelical church, which may members everywhere have been reminded of the rich inheritance, and the illustrious benefits, which God, the Lord, has through the Reformation, conferred upon us. At Wittenberg especially, the chief theatre of Luther's mighty and divinely blessed labors, I would not be unrepresented at such a Fest, and this all the more, because it extends beyond the measure of a merely local celebration. I, therefore, hereby impose upon your Imperial and Royal Highness, my beloved, the duty of representing me at the festal service referred to. I beseech God, the Lord, that the approaching Lutherfest may contribute to the awakening and deepening of Evangelical piety, the furtherance of good morals and the confirmation of peace in our Church."

The number of Protestants in all lands is estimated to be 120 millions. They are found among those nations which possess the greatest amount of political liberty, intelligence, wealth, national power and influence. The condition and present position of these nations are very largely traceable to the Reformation effected by Luther. As these influences are still at work with still increasing power who can foresee the results which will be effected in the next hundred years. When we consider these thing all must acknowledge that it was a very proper thing to so celebrate this 400th anniversary of the great Reformer's birth.

Through these various public festivals, lectures and addresses and the notice of them in all the newspapers of all lands and the widespread circulation of the memoirs of him into friendship or collision."

Luther the present generation is being more fully acquainted with the origin and history of the Reformation than any generation since its occurrence. It is not desirable that with the close of the particular year the great interests connected with Luther's labors should cease to occupy public attention. We are glad to call our reader's attention to this particular Life of the Reformer as many may not yet have supplied themselves with a copy. It has been pronounced by competent crities as the most satisfactory and complete account of the life and labors of the great Reformer which has appeared up to this time. It has been published in England and in the United States. In the interest of truth and for extending the influence of the Reformation we wish it a wide circulation. The Scribner's Sons edition is well printed on white paper and is an 8vo volume of 600 pages.

Mr. J. A. Froude expresses his opinion of this work in these words. "A student who has read these six hundred pages attentively will have no questions to ask. He will have heard Luther speak. He will have seen him in the pulpit. He will have seen him in king's courts and in Imperial Diets. He will have seen him at his own table or working in his own garden, or by his children's bed-side. He will have seen, moreover, and it is a further merit of this most excellent book, a series of carefully engraved portraits, from the best pictures, of Luther himself, of his wife and family, and of all the most prominent men with whom his work forced The Life of Adoniram Judson. By his son Edward Judson. New York: A.D.F. Randolph & Co. 1883.

This life of one of that company but against the rulers of the darkof American Missionaries who were used of God for the development of the interest in Foreign Missions in the American, and, especially, in the New England churches in the early part of this century, should find a place in the library of every missionary of all nationalities. Dr. Judson had an experience of missionary work which will be profitable to all who become acquainted with it. He belongs to the heroic age of Missions. His endurance of suffering and trial, his patient waiting for the fulfilment of the promise of God's Word will stir the hearts of all readers. In this day of great comfort and celerity of traveling to the ends of the earth, and where the protection of Western nations is extended over the heralds of the Cross among all people and tribes, it will increase the gratitude of all to read of the trials and sufferings our predecessors were called to endure when engaged in labors similar to ours.

Though not many are now called to endure sufferings of the same kind as his were, yet there are many occasions when missionaries are called to exercise great patience and meekness under trials of various kinds, and to manifest patient endurance under great disappointments. The reading of Dr. Judson's life and labors is well calculated to harden the fibres and nerve the purpose of the spiritual athlete as he is called to meet the spiritual enemies with whom he is called to wrestle not with flesh and blood, enduring type of character.

ness of this world."

We can commend this work as giving a very full and clear account of the labors of the illustrious missionary to Burma and the wonderful results of those labors. There are some things in it which however we cannot commend. One of them is the giving in detail the account of some youthful follies which previous biographers had passed over with but a slight reference. Why a son should seek to remove the mantle which others had cast over them we can not understand. The reasons given do not satisfy us of the propriety of the matter. Another thing it occurs to us to notice is the undue importance which is ascribed to him in producing and extending the interest in Missions in the United States. The whole of the company of young men who were fellow-students and who formed a brotherhood for the promotion of the work of Missions among the heathen had a joint influence in awakening and developing that interest. And the early and beautiful death of Harriet Newell, and the patient endurance and untiring efforts of the heroic wife of Dr. Judson in seeking to mitigate the sufferings and procure the release of her husband from imprisonment and threatened death had no small influence in swelling and enlarging that tide of interest. But these are minor matters in a work of such general and permanent interest. We trust the work may have a wide circulation as it is well contend in heathendom for "we calculated to develope a strong and

The Scriptural Idea of Man. By Mark Hopkins, D.D. New York, Charles Scribner's Sons, 1883.

In this day when the Christian the whole race and argue in support opinions of so many are unsettled as to the origin and destiny of mankind it is very desirable to have a suitable statement of man's origin and character as given in the Christian Scriptures to put in the hands of young men. The author of this work has had abundant opportunity of knowing the thoughts and feelings of young men. He was for many years the successful President of Williams College in Mass. The friendship which commenced between him and many of the young men during their college days remained all through their subsequent lives. This was preeminently the case with the late President Garfield. He was just starting to attend the Commencement exercises of his Alma Mater and to meet his friend, the revered President Hopkins when he received the bullet of the assassin. one mourned his death more deeply or sincerely than the friend of his college days. These Lectures in their last and enlarged form were delivered to the Theological students of Princeton Seminary, and hence are eminently adapted to be circulated among young men of education and culture.

It is one of the strange things of this age of boasted knowledge and philosophy that so many men of science are willing to entertain the hypothesis that man in his present state is a development from the lower orders of nature. Each one might accept of it, if it only concerned himself individually, but when some accept it as embracing Christ, God's own Son?

of the hypothesis, it is time for those who adhere to the opinion that man was created by God; and that God "created him in his own image," "in knowledge, righteousness and holiness," should discuss the subject in a clear and able manner, fairly considering all the scientific facts that bear upon the subject. This is what Dr. Hopkins has done and we warmly commend this little volume to all who wish to establish their own minds on this very important subject, or who have occasion to defend these views from the attacks of evolutionists.

The opinion of Mr. Carlyle on the matter of the origin of man will be of interest to many. He was present when a number of scientific men were discussing the subject. The doctrine of evolution had been asserted with much confidence; and under the impression that he was a sympathizer, and not at all fettered by religious scruples, he was asked to deliver his opinion as to this modern theory of the origin of man. Gathering himself up, and speaking in a tone that silenced laughter, Carlyle replied;

"Gentlemen, you make man a little higher than the tadpoles. I hold with the prophet David when he said, "Thou [God] madest him a little lower than the angels." Why should men refuse to believe the record of man's high origin or neglect to seek to be partakers of the glorious destiny which is freely offered to them through Jesus

Fifteenth Annual Report of the Hospital for Chinese at the American Episcopal Mission, Shanghai for the years 1882-1883,-Shanghai, 1883.

Report of the Medical Mission Hospital at Fat Shan, South China, in connection with the Wesleyan Missionary Society, for the year 1883. Hongkong, 1884.

very faithful and successful medical work done for the poor and the suffering. At Shanghai some 21,009 patients were treated of whom 129 were foreigners. With a new building, which has many of the appliances of modern hospitals in the west, the physicans in charge have the facilities for doing a good work and they report good work done. Dr. Wenyon, at Fatshan, has also done good work during the year. It has, however, been interfered with by the anti-foreign ex-

THESE reports give an account of citement which succeeded the riot at Canton in September. The attendance was still further lessened by the fact that owing to the want of funds he could not receive any in-door patients except those who could support themselves. notwithstanding these things there were some 7.327 attendance. It is to be hoped that with the subsidence of the anti-foreign excitement and with a better supply of funds this Hospital may have still greater success in its benevolent

First Annual Report of the Soochow Hospital at the American Methodist Episcopal Mission, for the year 1883.—Shanghai, 1883.

different parts of the buildings. Dr. Lambuth appears to have benepractice in the United States and to have had the buildings constructed in a very suitable way for their respective uses.

The formal opening of the Hospital occurred on the 8th of November. This occurred under very favorable circumstances; and Dr. Lambuth has had a very favorable recognition of the Hospital from the Chinese Officials both civil and military, so that the work has commenced under the most favorable circumstances for its future success.

Dr. Lambuth has been very for- Hospitals is the adoption of the plan tunate in obtaining a large and well of charging the patients, for treatment located lot for his Hospital at Soo- and thus making it self-supporting. chow. As compared with lots at the The Hospital being located at an open ports where building ground inland city and so having no Foreign is so valuable, an acre of ground merchants to assist in the support of is a large lot. This report gives a it makes it desirable that some plan diagram showing the plan of the should be devised to relieve the Missionary Society from the annual expense of its support. The sums fited by the 18 months spent in the charged as medical fees are so small study of Hospitals and Hospital that most of the suffering can pay them. Patients coming to the dispensary are charged  $2\frac{1}{2}$  cents at each visit. Vaccinating at the Dispensary 5 cents. Vaccinating at the patients home \$1.00. Opium poisonings are not charged except for the chair hire in going to the patients. In-door patients, in Medical and Surgical ward, 1st class patients, one in a room are charged 50 cents per day; 2nd class patients, 2 in a room 25 cents each per day. 3rd class, 8 in a ward, 5 cents per day, Opium Refuge 1st class, one in a That which distinguishes this room \$10 for 10 days. 2 in a room Hospital from all other Missionary | \$5 each for 10 days, 3rd class, in 8 a ward, \$2 each for 10 days. In But in this his first report he anarranging his plans while having the building erected. Dr. Lambuth at the first hoped that in five years the Institution would be self-supporting. At a subsequent period he these expectations in two years. great interest.

nounces with a feeling of gratulation that it has been self-supporting since its formal opening. We wish this new departure in medical missionary work every success. We ventured to hope he might realize will watch its progress with very

Constitution and By-laws of the North-China Tract Society. 1883.

The Eighth Annual Report of the Hankow Tract Society, now called the Central China Religious Tract Society, 1881.

WE place these two reports together | tee all reside at these places. This to note the fact that the mis-China are now organized as Union Society comprises all the missionquarters at Hankow and Wuchang. nations." Its Officers and Executive Commit-

Report does not state whether the sionaries in the differents part of missionaries at any other places are connected with the Society as Tract Societies. The North-China members or not. We have every confidence that they will do good aries in and north of Shantung in the preparation and dissemina-Province with the usual Officers, tion of Christian literature in their Executive and Editorial Commit- respective fields. We wish them tee and Depository with its head- every success in scattering far and quarters in Peking. The Central wide "the leaves of the tree of life China Tract Society has its head- which are for the healing of the

The China Review. Vol. XII. Nos. 3 and 4 .- Hongkong, China Mail, 1884.

interest of this well established periodical. In No. 3, are interesting articles as follows. The Eight "Lions" of Canton by Rev. B. C. Henry. China during the Tsin Dynasty, A.D. 264-419, Rev. C. Piton. The Wenchow Dialect by Mr. E. H. Parker. A Chip from Chinese History or the Last Two Emperors of the Great Sung Dynasty, Mr. E. L. Oxenham. Hakka Folk Lore. Scraps from Chinese Mythology, Dyer Ball. Some Hakka Songs, Rev. R. Eichler and the Notices of New Books, Literary Intelligence and Notes and Queries complete a very good number. The paper on the Wenchow Dialect is one of especial interest to all the students of the Chinese Language and others who are interested in other subjects will find a gratifying variety.

THESE two numbers sustain the interesting table of contents. Provincial Revenues. The Mother of Mencius, C. Arendt. A Song to encourage Thrift, G. H. M. Playfair. Chiang Yi's Apologues of the Fox, and the Tiger, and the Dog, C. Arendt. Scraps from Chinese Mythology, Dyer Ball. Chinese Plants in Normandy, A. H Fauvel. The History of Formosa under the Chinese Government, George Kleinwachter. China during the Tsin Dynasty, Rev. Ch. Piton. Su Tai's Apologue of the Bittern and the Mussel, C. Arendt. Notices of New Books and Literary Intelligence, Notes and Queries.

This table presents a most interesting variety. The Chinese ideal of a mother is presented in the notice of the mother of Mencius. The papers by Mr. Fauvel and Mr. Kleinwachter are of special interest. As all will wish to see the papers, In No. 4 we find the following we present no epitome of them.

